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THE ECCLESIASTICAL REVIEW

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PARISH RECORDS.

THE matter of parochial records is not a new subject of church legislation. It is at least as old as the Council of Trent; for in Canons one and two of the Fifth Session of this Council, we find instructions about the keeping of baptismal and marriage records. Moreover, in the Roman Ritual there are minute details regarding the entries not only of marriages and baptisms, but also of confirmations, deaths, and the Status Animarum, or parish census.[1] The Decree *Ne temere*, which became effective in 1908, added new instructions for the registration of marriages (Art. IX). It has remained, however, for the new Code of Canon Law to summarize these matters and give definite legislation concerning the manner of entry and the necessary data to be inscribed in the five books which, strictly speaking, fall under the name of parish records or "Libri Paroeciales", i. e. the registers of baptisms, confirmations, marriages, deaths, and the parish census.

The obligation of accurately keeping these five books is binding, according to Canon 470 § 1, on all pastors and administrators of parishes. Moreover, according to Canon 2383, this obligation is of such a serious nature that a pastor who fails to comply with the laws regarding parish records may be proceeded against with canonical penalties.

Besides these five books, the keeping of which is of obligation, by reason of the common law of the Church, we have in the United States certain records to which the pastor is bound to attend, by reason of decrees of Plenary Councils and by

[1] *Rit. Rom.*, Tit. X, cap. ii ff.

virtue of the statutes that obtain in the majority of the dioceses in this country. We shall first consider those records required by the general law of the Church, and secondly those peculiar to us.

I. Baptism.

The first parish book is the baptismal register. We read in Canon 777, that when the sacrament of Baptism has been administered, the pastor shall, without delay, inscribe in the baptismal register the names of those baptized, together with the names of the parents, god-parents, minister and the place and date of the baptism.

As for the data regarding the name of the one baptized, together with the names of the sponsors, parents and their place of residence, needless to say, this information must be procured before the priest begins the ceremony of baptism. Thus he will avoid any complications that might arise, were he to discover after the ceremony that the one baptized did not belong to the parish, that the sponsors were not qualified, or even perhaps that the parents or guardians of the child were heretics or schismatics.

This Canon first reiterates the ruling of the Council of Trent and the prescription of the Roman Ritual to the effect that the entry of the baptismal record be made by the pastor himself. This duty cannot be left to the priest who administers the sacrament, by delegation of the pastor, for the Canon states that it must be done by the pastor and that in the entry he shall make note of the name of the minister. This ruling is only in accord with the mind of the Church in that the pastor is the duly qualified registrar of his parish records, even in the event that he does not personally assist at the ceremony. Wherefore any custom whereby the pastor delegates the assistants to make entry in the baptismal register of the baptisms which they perform is, by this Canon, forbidden. As the baptismal stipend belongs by right to the pastor, so to him falls the duty of recording the baptism. Even more to be reprehended, as being against both spirit and letter of the law, is any custom whereby Sisters of the parish school or lay persons are permitted to make these entries. Parish records, according to Canon 470, must be kept from strange hands and profane eyes.

It would appear that the only exceptions to the foregoing personal obligation of the pastor in this regard would be physical or mental inability or absence from home; in which cases the duty would devolve on the priest in charge of the parish, or, in case no particular priest has been placed in charge, on the one who solemnly administers this sacrament.

It should likewise be noted that theologians who treat of this subject incline to the opinion that this obligation of recording baptisms is binding *sub gravi*, because this record is necessary to prove the fact of the baptism and also the existence of the impediment of Spiritual Relationship.[2]

Canon 777 next states that the required data should be inscribed in the book of baptisms *without delay*. Just how these words " without delay " are to be interpreted, cannot be exactly determined. The Roman Ritual [3] says this must be done before the newly baptized child is carried from the church or before the sponsors leave the baptistry. Different theologians advance various opinions, but we have been unable to find any who allow more than three days before the delay becomes a matter of grave sin.

This legislation prohibits, therefore, under pain of sin any custom whereby baptismal data be kept on slips of paper or in a note book, and only entered in the proper registry when a sufficient number of records have accumulated. The reason for this is easily seen when we consider, on the one hand, the danger of losing the data with which such a method is fraught; and, on the other hand, the injustice which might result to the one baptized, if the record of his baptism were lost.

The following Canon (778) continues the subject of baptismal records, as follows: " If the baptism were administered, neither by the pastor nor in his presence, the minister shall, as soon as possible, notify the pastor of the parish in which the one baptized has his domicile." Although the Code does not state it, the fact is clearly evident that a corresponding obligation rests on a pastor receiving such notice, immediately to make entry of the data in his baptismal book. For it would be useless to send the notice, if it were to be used merely as material for the waste basket.

[2] Cf. Scavini, *Theol. Moral.*, Tract. IX, Disp. 2, cap. v; Martinet, *Theol. Mor.*, L. III, art. 3, n. 4; Marc, P. III, n. 1490.

[3] Tit. 2, n. 34.

The fundamental reason for this legislation is to facilitate the location of a baptismal record in later years. The most natural place for one to go for one's baptismal record would be to the parish where one's parents had their domicile at the time of his birth. Now that maternity hospitals are becoming more common, such legislation is clearly in accord with modern custom. Wherefore chaplains administering baptism in hospitals are obliged to send notification of the facts to the pastor of the parish in which the parents of the infant reside. A like obligation rests on any pastor baptizing a child born in his parish, provided the parents of the child have their domicile elsewhere.

This completes the legislation relative to the entries of baptisms proper. The second paragraph of Canon 470 states, however, that in the baptismal register note should be made of the reception of Confirmation, subdiaconate, contraction of marriage, or taking of solemn religious vows. Hence after the confirmation or marriage of one baptized in his parish, the pastor must make entry of the fact, not only in the proper register of these sacraments, but also in the baptismal book. This is likewise a serious obligation, and the S. Congregation of Sacraments has declared that, for failure to comply with the prescription of making the twofold entry of marriage, a pastor may be punished with canonical penalties.[4]

II. Confirmation.

The second parish book is the record of confirmations. According to Canon 798, the pastor should inscribe in this book the names of the minister, of those confirmed, of their parents and sponsors, together with the day and place of the administration of this Sacrament.

The prescription of the Roman Ritual [5] that the confirmation record should have the names of the boys and men on one page, and those of the girls and women on another, is not specifically mentioned in the new Code. Canon 470 legislates, however, that all parochial books are to be kept according to customary ecclesiastical rules. Wherefore this rubric of the Roman Ritual may not be entirely overlooked.

[4] S. C. de Sacramentis, Instr. 6 March. 1911, n. IV.

[5] Rit. Rom., Tit. X, cap. iv.

Continuing the subject of confirmation record, the following Canon (799) legislates that in case a pastor be not present at the confirmation of one of his parishoners, it devolves on the minister of the sacrament of Confirmation to see to it that notice of the fact and the necessary data are promptly sent to the pastor of the one confirmed. This, as in the case of a baptismal notice, obliges the pastor receiving such information to make entry of it in his confirmation and baptismal registers, just as if the person had been confirmed in his church.

III. Marriage.

The next parochial book is the Marriage Register. In the first paragraph of Canon 1103 we find the following legislation: "As soon as possible after the ceremony the pastor, or whoever takes his place, shall enter in the marriage register the names of the contracting parties and witnesses, the place and date of the ceremony and other data prescribed by rituals and diocesan statutes. This he must do even though some other priest, delegated by the pastor or Ordinary, officiates at the ceremony."

Here we find the following matters of note. First, the person obliged to record the marriage is the pastor; this because rights and duties are correlative; since the pastor is the one entitled to assist at the marriage, he is likewise obliged to record it. This is in keeping with the Roman Ritual,[6] which states that the pastor must register the marriage *manu sua*. The clause in this Canon stating that this duty rests on the pastor or *whoever takes his place* might seem to imply that the pastor might delegate this duty to the priest whom he has delegated to officiate, were it not for the fact that the legislator immediately states that the pastor has this duty even though another priest, delegated by him or the Ordinary, officiates. Canonists interpret the clause " whoever takes his place " as referring rather to administrators of those churches where the pastor, because of infirmity or old age, is unable to care for his parish.[7]

Secondly, we meet the same legislation as in the case of baptismal records, i. e. that the entry of marriages be made

[6] Rit. Rom., Tit. VII, cap. ii.

[7] Sabetti-Barrett, 917, quaer. i.

quam primum. Theologians hold that in making this entry, as in that of the baptismal entry, a pastor may not delay more than three days without it becoming a matter of grave sin.[8] We now face the event of an assistant, with proper delegation, officiating at a marriage while the pastor is away from home for more than three days. Here are two prescriptions which are impossible of fulfillment, namely, that the data be entered by the pastor and that it be done at once. It would appear that the legislator is more concerned over the immediate entry of the data than over the fact that it must be entered by the pastor. Wherefore in such a case the registration should be made at once by the assistant, rather than delay several days or perhaps weeks, until the return of the pastor.

Thirdly, we note that, besides the names of the contracting parties and witnesses and the place and date of the marriage, the pastor must also enter any data prescribed by rituals or statutes.

It may not be out of place to state here that the Second and the Third Plenary Council of Baltimore enjoin it upon us to follow the norm of the Roman Ritual in registering baptisms, confirmations, marriages, and deaths.[9] The Ritual (Tit. X, cap. ii) prescribes that the marriage entry also give the names of the parents of the contracting parties except in the case of widowers or widows, when the name of the deceased consort is noted; and in case any dispensations were granted for the marriage that note be made of what dispensations were obtained. The necessity of noting the names of the parents of the contracting parties is also enjoined by letter of the Sacred Congregation of the Sacraments, under date of 6 March, 1911. This legislation moreover finds place in nearly all of our diocesan statutes.

In paragraph 2 of the same Canon (1103), it is enacted that the pastor likewise enter the fact of the marriage in his baptismal book, i. e. provided either of the parties was baptized in his parish. If, however, either of the contracting parties was baptized elsewhere, the pastor must inform the pastor of the parish of baptism. This connotes that the pastor of the place

[8] Sabetti-Barrett, 917, quaer. 2 ff.

[9] Conc. Plen. Balt. II, art. 222, 223; Conc. Plen. Balt. III, art. 275.

of baptism make entry of the data as soon as possible after receiving the notice. In the above-mentioned letter of the S. Congregation of the Sacraments it is moreover required that this notice forwarded to the parish of baptism, bear the seal of the parish where the marriage took place. It might not be out of place to suggest that all certificates of baptisms, marriages, confirmations and deaths bear the parish seal; otherwise they are of doubtful value.

The next legislation on the subject of marriage records is in Canon 1988. Here we read that after a declaration of nullity of a marriage the Ordinary should see to it that due notice of the fact be forwarded, in order that it may be entered in the marriage and baptismal registers of the parish in which the marriage was contracted. This, of course, refers only to declarations of nullity of those marriages contracted before a priest, since records of civil marriages or those attempted before a minister would not be found in our church registers. A pastor receiving such notice from the Ordinary or the Matrimonial Curia is bound to record the data in his matrimonial and baptismal registers.

Before dismissing the subject of marriage records, it seems well to suggest that pastors record in the marriage register the necessary data pertaining to any "sanatio in radice" granted *in foro externo* to their subjects. While there seems to be no positive legislation to this effect, it can be inferred from the fact that a sanation is a revalidation of a marriage. Moreover, the utility of such a record can be easily seen, when we consider that without this record in the parish archives there would be no authoritative document in the parish to prove that such a marriage had ever been revalidated.

IV. Deaths.

The fourth parish book is that of deaths. The Code, in Canon 1238, is very clear on the matter and quotes almost verbatim the pertinent rubrics of the Roman Ritual: "After the funeral service the minister shall enter in the Book of the Dead the name and age of the deceased, the names of parents or consort, date of death, name of the priest who administered the sacraments, what sacraments were received, and the place and date of the funeral."

The Canon is so explicit in the matter that the only comments which might find place would be to draw attention to the fact that in this registry, unless the pastor has personally officiated, the legislator does not seem to bind him to make the entry, but it would appear that he may leave this duty to the priest of the parish who officiated at the funeral. Of course, since the pastor is the official custodian of his church records, it devolves upon him to see to it that this entry be made either by himself or by one of his priests.

We would also note that the legislator distinguishes between married and unmarried persons, in the matter of the data to be entered. In the case of the death of a married person, the name of the consort is entered; while for an unmarried person, the names of the parents are entered.

V. Status Animarum.

The fifth and last parish book mentioned in Canon 470 is the *Status Animarum*, or parish census book. The keeping of a census is also a prescription of the Roman Ritual,[10] and is likewise enjoined by the Council of Baltimore.[11] The Statutes of different dioceses vary as to the frequency of the parish census; the greater number, however, require that this be done at least every five years.

The data of the census should comprise the names and addresses of all the parishioners, together with their ages and the facts as to whether they have made their first Communion and Easter duty, received Confirmation, etc. The value of the census record is so well recognized that this subject need not detain us, except to point out the fact that not only is an up-to-date census record desirable as a matter of practical utility, but it also possesses a spiritual advantage; for, as shepherds of souls, it is but fitting that pastors imitate the Good Shepherd and know the sheep and lambs of their flock.

Paragraph 3 of Canon 470 states that at the end of each year the pastor should send to the bishop a copy of all parish books, except the Status Animarum. Commentators, however, incline to the opinion that this prescription is fulfilled by accurately giving the parish statistics in the Annual Report which

[10] Rit. Rom., Tit. X, cap. vi.

[11] Conc. Balt. Plen. III, art. 275.

is forwarded to the bishop. Whether pastors should obey the letter of the law, as expressed in this canon, or follow the aforementioned opinion of commentators, depends entirely on the mind of the local Ordinary.

The same Canon legislates, lastly, that the pastor should have archives in which these parish books, together with episcopal letters and other necessary documents, may be kept, and that diligence be exercised in seeing that they do not fall into the hands of those who have no business with them. The necessity of archives is also prescribed by the Third Plenary Council of Baltimore, where it is legislated that pastors shall provide themselves with a safe for the preservation of parochial books, letters, and other valuable documents.[12]

Besides these records, required by the common law of the Church, we have, as has been previously mentioned, certain records, the keeping of which is peculiar to us.

VI. The Twofold Inventory.

The Third Plenary Council of Baltimore enjoins upon the pastor of every parish the preparation of two inventories. The first inventory should accurately describe all goods, both movable and immovable, belonging to the parish; the second all such goods as are the personal property of the pastor.[13] The advantage of these inventories is readily recognized, provided of course that they are kept up to date and at least annually revised. If this be conscientiously done, a pastor can avoid any imputation of dishonesty that might be made after his departure from a parish, and he would facilitate matters for his successor, besides avoiding any possible trouble on this score after his death.

VII. Annual Report.

The Relatio de Statu Paroeciae, or the annual report of the parish, is not, strictly speaking, a parish book. Since it forms, however, a summary of the other parish records, it may well find place within the scope of this article. The Third Plenary Council of Baltimore requires that an annual report of each parish be carefully prepared by the pastor, signed by him and

[12] Conc. Balt. Plen. III, art. 278.
[13] Conc. Balt. Plen. III, art. 276.

two trustees and forwarded to the Episcopal Curia; moreover, that a copy of this report be read or distributed annually to the faithful of the parish.[14] The legislator emphasizes the importance of the Report, by stating that culpable negligence in submitting the report to the Ordinary may be punished even by suspension; while a pastor, even irremovable, detected in a deliberate endeavor to deceive the Ordinary by falsifying his Report is liable to removal from his parish.

The obligations in this matter are so well understood that the subject may be dismissed with the suggestion that pastors be careful to answer every question asked in the report blanks. By so doing they will greatly facilitate the labor of all concerned. Moreover they should bear in mind that the Report is not only a record of their own activities, but also a record of the parish; that it is the principal means the Ordinary has of learning the condition of the various parishes under his jurisdiction and perhaps the only means afforded him by which to compile the Diocesan Report, which he is bound to submit to the Holy Father.

VIII. Book of Minutes of Parish Meetings.

Another ruling in the matter of parish books has to do with the minutes of the meetings of the parish corporation. This legislation is especially insisted upon in the Statutes of those dioceses where such is the requirement of their State Corporation Law. Hence in dioceses where this law obtains, the pastor is obliged to see that the parish be provided with a book in which he, or whoever may be secretary of the meeting, should accurately describe the record of these meetings; whether they be the official meetings of the pastor and trustees alone, or those more important meetings when pastor and trustees meet with the bishop and vicar general. Since failure to keep a record of the minutes of these meetings may result in serious damage to the parish in matters of property claims, the duty of attending to these records is on the conscience of the pastor. For when the rights of others are at stake, culpable negligence becomes the more blameworthy.[15]

[14] Conc. Balt. Plen. III, art. 272.

[15] St. Alphonsus, l. III, n. 555.

IX. Parish History.

Lastly we find in the statutes of many dioceses legislation which requires the keeping of a book of the history of the parish, the origin of the parish, when and under what pastor it was founded, the title under which it was dedicated and the principal events of the parish history, e. g. the dates of the erection and dedication of new parish buildings, the canonical erection of the Stations of the Cross, confraternities and sodalities, the dates of the deaths and transfers of pastors and assistants, etc. While these matters may, at first thought, seem trivial, those priests who have experienced the difficulty often entailed in obtaining some fact of the early history of his parish, will think otherwise. Moreover, attention might be brought to the fact that no parish is so small but that it may not occupy an important place in history. In proof of this, we have but to look to older countries to see that saints and scholars have ofttimes sprung from insignificant parishes, and to-day many a small hamlet is perpetuated to posterity by having its name linked with that of some saint of God, who was born, lived, or died there. Since we know not the secrets of Providence, we should not neglect to inscribe the simple facts of our parish chronicles, for we know not but that in years to come our humble entries may supply important facts for history.

Briefly summarized, then, the records of every parish should consist of the following books: Registry of Baptisms, Confirmations, Marriages, Deaths, and Census Record, as required by the general law; the Double Inventory and financial report, of obligation by decrees of Plenary Councils and where local Statute so orders, a Book of Minutes of Trustee Meetings, and Book of Parish History. The baptismal, marriage, and confirmation entries must be made by the pastor himself, while he must attend to it that the other records are either made by himself personally, or by some priest acting under his supervision; never by women or laymen. Moreover, the facts of a marriage, confirmation, solemn religious profession, or reception of subdiaconate must also be entered in the baptismal records. The pastor should see that all these entries are carefully and promptly made and he should diligently guard them

not only against loss by fire or theft, but also use care lest the more important ones, especially the baptismal, marriage, and census records fall into the hands of curious-minded persons. These records are of a private nature; the faithful place implicit confidence in the priest when they give him the facts; and it certainly borders on grave violation of secrecy to betray the trust placed in him, by permitting these records to fall into the hands of persons who have no right to the information thus gained.

While it is universally conceded that the task of accurately keeping parish records is no light one, we must also bear in mind that, in the estimate of the Church, the position of pastor is no mean one. Wherefore he who accepts the privileges of an office must be prepared to shoulder the obligations.

Moreover, in the matter of records we are forced to admit that Canon Law is not more strict than civil law, and our Bureaus of Vital Statistics have more than once supplied birth, marriage, and death records when no trace of them could be found in the church registers, where they should have been preserved.

In fine, we can look upon our parish books as the record of our accounts with God Himself; for they give the names of those who by our ministry have been spiritually reborn, as children of God and heirs of heaven; those who have been enlisted in the militia of Christ, in the Sacrament of Confirmation; the record of those who by entrance into Christian marriage have become cornerstones of society; here and there the name of one of the chosen members of the parish who, perhaps because of our example, has fled the vanities of the world, to serve God more perfectly in religion or in the priesthood; and lastly they show the ever-increasing list of those of our flock whom we have laid away to eternal rest. These are the records we shall be proud to produce when one day we are called upon to render an account of our stewardship.

JAMES H. MURPHY.

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WHAT'S WRONG WITH THE CHINESE MISSIONS?

ONE may hear it stated, time and again, that the Chinese Missions are among the most fertile fields for missionary endeavor in the whole world. Indeed, if the annual reports of the individual vicariates apostolic are examined, one soon becomes possessed of the information that, within the last ten years, the number of Christians in China has increased by one million. With such facts in hand it would seem to be unreasonable not to infer that the Chinese missions *are* most flourishing. Surely no other mission country is able to put forward so satisfactory an array of statistics indicating progress, as those just mentioned. However, statistical reports (in every case) should be measured by the rule of many qualifications before anything like a just and workable appreciation of the actual state of affairs may be gained. In the present instance, one very important consideration—namely, that up to the present day, the vast majority of conversions are accomplished among the people of the *lower* classes, principally those in the rural districts—must be made to qualify the purely statistical impression. Thus the Chinese Catholics, to-day, are the working people, laborers and menials—in short, the poor. Now if this fact be allowed, as the measure of a qualification of the above figures, the original estimate of progress must be considerably modified; that is, if one at all understands or realizes the social nature of things in China. Surely, one soul is as precious as another in the sight of God, whether it abide in the breast of a nobleman or of a son of the soil. This truism, however, does not alter the fact that all missionary success depends essentially upon the accomplishment of this end—namely, that the *whole* of a nation shall be won for Christianity. In this instance we believe that such an end cannot rightly, or even actually, be accomplished by beginnings which solely involve the lower states of society, and thus demand a later reclamation of the upper classes. This consideration having now been rather fully broached, it may well be offered as a proposition to be expanded in the present article.

China is a land of ancient culture and civilization. Its requirements—for position, prestige, or for social or political influence—are rigid and severe. The higher classes are still

remote from the influences which Catholic Christian principles and practices exert when acknowledged and accepted. It must be conceded that very, very little is being done for these people, or has been done, from the very beginnings of missionary endeavor in the land. By no means do I desire, however, or intend to lay the blame for this at the door of the missionaries themselves, but simply wish to state facts as they stand.

Having declared the great desirability of winning the upper classes of the people for Christ, it is proper now to inquire how we shall go about securing their serious consideration of our message. Is it to be brought about otherwise than through the agencies comprehended under the titles of *School* and *Press*? I think we all know the answer. But, to turn again to facts, it must be said that for a very long time—yes, even up to a period within the last five years—there were in China no Catholic schools of any important standing whatever, apart from a few schools conducted by the Jesuits. It is true that conditions have improved somewhat since that time; but it is at least equally true that the Catholic school situation in China, if we may so term it, is still in a most deplorable condition. At the present moment, by far the greater number of vicariates apostolic in China have no provision whatever for secondary school training. Moreover, of such secondary schools as have received the official sanction of the Government, we have not a half dozen. As far as post- or under-graduate schools are concerned, or colleges or universities, there is, in all China, but one Catholic institution that may properly come under some one or a number of these heads; that school is the French "Aurora". Concerning primary schools, there are indeed, according to statistics, a considerable number of them; but I surmise that among these there is really a very small number that would satisfy all proper requirements for thoroughgoing schools of this class. If it is permissible for me to draw a conclusion from personal observation in my own immediate district and those contiguous to it, I must withdraw my previous surmise, in favor of a downright confession that affairs, even in the lower grade departments, are in a most sorry plight.

Here it becomes advisable to inquire into the fundamental cause for the existence of this most unfortunate state of affairs. There are reasons, many and various, which tend to explain or

account for these conditions; and, upon second thought, it appears to me to be wiser to mention some of these, and to leave the portentous question concerning the actual underlying cause behind all these tentative explanations, to be discovered, or at least guessed at, by each individual reader whose interest is keen and deep enough to lead him thus far. I myself have been, for the last sixteen years, conducting a school which endeavors to embrace both primary and secondary school departments. I have found the difficulties involved in maintaining and continuing such an institution in China, to be well nigh insurmountable. In the first place, in order to establish efficient Catholic schools, competent Catholic teachers are required, together with adequate means to retain them. Such teachers as are actually secured, must possess more than common educational advantages if we would not undergo the humiliation and dismay of seeing a general exodus of the children of our convert parents from our schools to those under governmental control or approbation. The missionaries themselves are so extensively occupied with the pastoral duties of their respective mission stations (one priest being quite often obliged to assume the care of from thirty to eighty stations) that it frequently requires an almost heroic act of decision for a bishop to determine deliberately to set apart a priest for exclusive school work.

It is true that there are Chinese teachers at our disposal; but, in this case, the question of financial means looms large on the horizon of indeterminate possibilities. It is practically impossible to secure a good teacher for less than fifty dollars a month. In our schools we are paying from ten to twenty dollars per month for teachers. The very fact that I pay our best teacher, here at St. Francis Xavier College, as much as thirty dollars per month, is looked upon by my confrères as most extraordinary, a rather exorbitant expense. But, as may be readily inferred, with the miserable salaries I have named, it is quite impossible to secure teachers. A school encumbered with a corps of inefficient instructors begins at once to forfeit all claims to high or noteworthy reputation.

There also comes in here the question of school buildings and their equipment. The Chinese Government, and the Protestant organizations as well, are able to solve these ques-

tions most admirably and, apparently, without difficulty. The Government, in many places, has converted the Yamen (Mandarin's *Building of Administration*) into a school; and, in other localities, even the pagodas have been turned into impressive appearing, modern schools. The Protestants have, as a rule, erected the most up-to-date school structures, built after the latest American and European models. In either case—namely, that of the Government or the Protestant societies—the general and particular equipment is ample and complete in every department. The ordinary Chinaman is almost sure to be agreeably impressed and influenced in favor of schools which present such satisfactory external evidences of suitable provision for educational training. Our Catholic schools are, for the most part, decidedly insignificant and unimposing in every particular, besides being provided with but scant and inadequate equipment. These conditions with regard to our schools, by the way, supply the main reasons for the Government's refusal to recognize them officially.

This fact of the failure to obtain governmental recognition of our schools, operates, in most cases, most disastrously against us, and largely accounts for our failure to make significant progress along educational lines. By this I do not mean to insinuate that the Government in any way opposes our schools. They simply demand sufficient guarantees that our buildings, equipment, and teaching forces meet the full requirements of the standard regulations. My school (St. Francis Xavier College) enjoys governmental recognition; and I am pleased to affirm that I have never been aware of other than the most obvious and marked evidences of courtesy and coöperation from government officials, in every particular of the work. But, to return to the question of the schools which have *not* governmental recognition, the fatal difficulty is brought to light when it is understood that pupils from these schools may not advance to any of the officially recognized secondary or undergraduate institutions. For admission to these the Government's official certificate, showing that the student has satisfactorily completed a course in a recognized primary or grade school, is positively required. Is it not a thing to be regretted and most earnestly decried, that our Catholic pupils, under these circumstances, frequently feel themselves forced

to attend pagan schools in order that they may be secure in case they may wish to take up higher studies later on? Lack of finances alone seems—at least from surface considerations—to account, first and foremost, for this untoward condition of affairs.

To get a clearer insight into our actual backwardness in these matters, let us pause to look upon the universities which are maintained under governmental auspices, or conducted as Protestant enterprises under governmental approbation. The Protestants, at large, may properly claim to maintain at least eight institutions which are justified in claiming the title of universities; and to these institutions must be added about twenty professional training schools. We have one pro-university, which is still far from complete, both in respect of structure and educational facilities.

At this point, let us again turn to the main proposition of this paper, and ask, "How shall we be able to convert the upper classes of the Chinese, if we have not the educational facilities to attract them and satisfy their plainly expressed requirements?" As has already been shown, the poorer people have not the influence to exert a definite and favorable impression upon those above them, socially and intellectually. At this point I do not wish to be misunderstood, as though I thought to exclude the *poor* from the unspeakable benefits of Christianity. Surely, "To the poor the Gospel is [to be] preached"—that is, to the "poor in spirit". But, there may be millionaires as well as beggars, professors as well as illiterates, who come under this category. It is most regrettable that in China the poor are generally ignored by the upper classes, because they have long been reputed as the special harborers of those who are base and otherwise unworthy, and their morality is generally held at a discount, as well as their poverty. This has been an inevitable condition of the *class*, as a class, without Christianity; and conversion cannot, by any means, immediately remove the stigma that still attaches to the general body of the poor in China.

Here, then, is one conclusion which may be arrived at definitely, and it is drawn from the historical records of what has heretofore been found in other countries and other nations: namely, that if the Chinese nation is to become Catholic, the

processes of conversion must be undertaken from the *upper* ranks of Chinese life, rather than the *lower*, and must thence *descend* rather than vice versa. This plan of campaign can only be successful through the schools and the public press.

Thus we come to the second factor which bears upon these most undesirable conditions that we have been discussing. This feature of the case presents, perhaps, more pernicious and threatening tendencies than those already dealt with. With the exception of a few periodicals, which actually exert no important influence upon the difficulties in hand, the list of real Catholic public periodicals of note in China is shown to be utterly negligible. Besides, there are hardly any scientific books printed in the vernacular; I am referring to books published under Catholic auspices. I mention this last point to show that the difficulty, in this instance, does not necessarily lie in the lack of means to produce literary works, but rather in the fact that the consensus of Catholic opinion has not awakened to the importance and the actual necessity of producing books treating of other subjects than those referring directly or exclusively to religion. But, scan the book catalogues of the pagan publishing houses or the Protestant denominational and philanthropic societies, with their long lists of school books, text books, periodicals, scientific works, belles lettres, novels, and short stories. Indeed, their exhaustive treatises—comprehensive volumes, good, bad, and indifferent—are fast extending beyond the bounds of easy enumeration. The Protestant societies employ canvassers who traverse the whole countryside. These, as also The Salvation Army forces (the latter have been in the country but a short time), are seen everywhere—in the hotel lobbies, railway stations, public centers, and similar places of easy access to the people—forever offering their papers and pamphlets for public purchase.

A few days ago one of my pupils went to a public bookstall, and brought home a copy of *Nietzsche*. I bade him return the volume; but he was soon back again—with a book dealing most offensively with the subject of extreme socialistic propaganda. Incidents like this are common. Our Chinese youth is " crazy for reading ". It is a mania with them. Consequently they are easily persuaded to devour the cheapest novels and other works which make it a point to ridicule any

and all standards of morality, and which even attempt to cast such standards overboard altogether. Only one who is really active in school work can be fully aware of the enormous quantities and kinds of literary trash and nonsense that are constantly being published and placed upon the market. As a result of this condition of affairs we are actually compelled to use in our schools text-books which present Jesus as a famous man, in exactly the same light as the characters of Washington or Bismarck are set forth!

In a pedagogical magazine for secondary schools, I read a short time ago an article entitled "Catholic Religion—Catholic Priests and Popes," which was supplemented and illustrated by quotations from Haeckel! The article could not have been worse. That such trash is being read in high schools, and such nonsense taught in the ethics and history classes is a terrible shame. Need one be surprised that under these conditions our holy religion does not find access to the educated classes of the people? Recently I received an advertisement that Haeckel's *Weltraetsel* (*Riddles of the Universe*) had been translated. The announcement went on to state that the book "is the world's most famous work of modern times". Books treating of history, pedagogy, philosophy, geography, science, and even of the arts, nearly all reveal a positive anti-Christian attitude, sending out at every opportunity thrusts at religion and at Catholicism in particular. All this goes on without check, until one is almost tempted to feel that there is no one among us to defend our position and to meet these vicious attacks against the holy standards which we are here to uphold. Of course this is not true, since we all stand ready to enter this warfare in so far as circumstances permit; but the very *circumstances* of our present position are such as to render us practically helpless in the matter.

"Yes, yes," my readers may say, "but why is nothing definite and drastic being done in the face of all this?" And I ask: "Who is there to do these things, under the conditions in which we are at present placed?" We lack men with sufficient leisure to permit even *one* to occupy himself definitely or exclusively with scientific work and the defence of religion. Men of proper calibre could, undoubtedly, be secured; but where should we find the means to retain them? It is also true

that we now have in China many missionaries who would be amply competent to devote themselves to this work; but, as has been said, their whole time is taken up with pastoral duties, and no liberty is afforded them for literary work or the pursuit of scientific studies. Even if one should succeed in snatching the time to prepare some worth-while literary work which would tend to counteract the effect of the avalanche of adverse publications now glutting the markets, who would volunteer to see it published and circulated.

Realizing the demand, I at last succeeded in translating a number of short novels. For twelve months I persisted in every way possible to get them printed. Finally, toward the end of a year, I succeeded in getting just one of these volumes before the public. It required for this accomplishment the stupendous sum of fifty dollars; but, do what I would, I could not rake up the princely sum sooner than that!

It must be frankly admitted that, in Catholic mission centres, the importance of the factors of *school* and *press* has been fatally underestimated. Of course, it must be admitted that the support of these projects on the part of the faithful fails to bring about the obvious, immediate, and highly satisfactory results to be obtained through other and more popular contributions. Most American benefactors prefer to furnish funds for the erection of chapels, for the ransom of pagan babies, for the support of catechists (with monthly reports of their doings), and for like needs. All of these are assuredly most excellent in their own departments. I am certainly far from believing that apostolates of this sort are of negligible value. On the contrary, I am fully aware of the stupendous significance of the fact that millions of little children have been saved through the generosity of noble Catholics who have fostered this branch of charity. In this article, however, it has been my main purpose to emphasize the point that the vital questions concerning the Catholic school and the Catholic press in China must not be set aside.

Our difficulties, all along the line, in these matters, appear to be the exact opposite of the problems to be found in Protestant ranks. A Protestant missionary once told me that money in abundance could be secured by them for their schools, but that they encountered all sorts of difficulties in raising

money for the churches. My prayer is for a golden mean of dispensation and distribution, thus allowing us to prove that the *application* of the religious principles which we come to teach, may well, and must, bring forth the fruits of the richest culture, with all the added gifts of true civilization. Meantime, however, our Protestant friends are buying up an immense amount of prestige and high respect. The actual value of such pseudo-homage is not great, but it serves as an efficient instrument through which to reach the people of high degree; *and we need to reach these people, in order to save the race.*

The Y. M. C. A., with its schools and clubs, and with all its literature, has now spread itself abroad and into almost every great city of the country. It has obtained much influence with the Government, securing through this great channel the larger number of the worth-while public offices and governmental positions. Everywhere, in railroad departments, telegraph stations, guard houses, and similar public centers of industry and activity, the Protestants have secured the most desirable and the best paying positions. Our Catholics take, nearly always, a second or even a third rate place. But why complain? Can we affirm that our people are so equipped with educational advantages as to be able to match themselves against these people? What is there here for us, but chagrin and shame? The Protestants see to it that their young Chinese adherents have every opportunity provided for them to secure these fine positions and offices. They even send large numbers of their so-called *converts* abroad, to Europe or America, to complete their education. It is these young men who return to their country as modern pagan leaders of the people! In this connexion I may say that I began, something more than a year ago, to make strenuous efforts and plans to send, each year, six of our own students to America for the completion of their higher education. Estimates of the cost of such a venture were obtained through the kind offices of the Very Rev. James A. Burns, C.S.C., Ph.D., President of Notre Dame University. In adding to these costs the expenses of equipment and transportation charges, an average of one thousand dollars would be required for each student, for the first year; thereafter, the expense would be, for each student, approximately six hundred dollars per annum. This proposition was widely reported,

throughout the length and breadth of the United States, in Catholic circles; but, up to the time of writing, *I have failed to receive sufficient funds to cover even a minor portion of the expenses of one student for one year!*

Let me not linger over my narration of conditions in China as they have reference to the people of the higher classes. I only hope I have been able to hold your attention and retain your interest, up to this point. I even dare to put my hopes a point further up, actually trusting that some of my Catholic friends and readers will have been sufficiently aroused by the foregoing observations to set in motion such activities as will tend to bring about the beginning of the end of this trend of affairs, in our most promising mission field.

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THE STUDY OF MYSTICISM.

IN a recent number of the REVIEW [1] I tendered several reasons why a priest who has at heart his own spiritual advancement and that of those whom he influences, should make himself conversant with the main facts of the mystical life. As a corollary, I now offer some tentative suggestions on the manner of approaching such a task. But while this is my primary aim, I must add some casual words of warning; for prudence is needed almost as much in studying the subject as in directing those who, perhaps unconsciously to themselves, are led by these paths of prayer.

In the first place, from what point of view should one examine the various states of soul that are called mystical? [2] The aim of the director is different from that of the speculative thinker, be this latter a theologian or psychologist. The helper of souls is concerned with the characteristics of each of these spiritual states, with the manner in which they gradually merge into one another, with the dangers of dejection or of delusion which are peculiar to each of them. Hence there is a large quantity of literature on mysticism which, though of great

[1] December, 1920.

[2] Cf. p. 576 of the December issue of the REVIEW, 1920. There a definition of the term is given which fixes its rather vague meaning.

interest to the theologian engaged in the study of grace, or to the psychologist probing into the nature of man's spirit, is yet of secondary importance to the priest directing souls. For such a one it suffices to be familiar with the descriptions given by those great contemplatives whom the Church has raised to her altars and sanctioned as teachers in the art of prayer.[3] Hence he need not take sides in the several controversies which have arisen on technical points that will hardly concern him at all. Thus, for example, though *a priori* it can be proved of practical importance to decide whether "acquired contemplation" is a mystic or non-mystic state, one can give enlightened help without siding with either of the disputing parties.

And here while dealing with the director's point of view in the study of mysticism, it should be noted in parenthesis that hardly too much importance can be placed upon the need of familiarity with all that concerns the transition stage between mystic and non-mystic prayer. For the growth is a gradual one and is a period fraught with danger. It is not enough to say "God will provide"; for God usually employs human instruments whether the grace He confers is ordinary or less common. Not much experience is needed for endorsing the opinion that souls have been disheartened by anxiety and uncertainty, and have been held back for years through lack of prudent encouragement and of advice at once accurate and sympathetic. With the sigh of relief comes the half-wondering question: Why was I not thus helped years ago?

How then is one to face the task of mastering the literature of mysticism? In the first place not every book whose title includes the magic word "mystic" need attract our attention; for this epithet has a peculiar charm upon the modern mind and ensures a sale for many a book which will not help us in the least. Thus we have brochures whose object is to prove that we are all mystics and contemplatives, that prayer is easy, and method is all too prone to clog and hinder the soul. But though excellently serving a good purpose, they will not throw much light on states of soul which are not producible at will by any effort of our own.[4]

[3] "Coelestis ejus doctrinae pabulo nutriamur", pleads the Church on the feast of St. Teresa, 15 October.

[4] Thus Dom Savinien Louismet has given us the excellent booklets *Mystics*

Three courses suggest themselves, each of which is safe and practical, though of them one in particular would be the more fruitful for the majority of readers. Let us see. In the first place a student might confine himself exclusively to the writings of the great masters of prayer—St. John of the Cross, his intimate friend and fellow laborer St. Teresa, St. Francis of Sales in his Treatise on the Love of God (Bk. 6). This is much like plunging into unknown country without a guide; a turn may easily be missed; the importance of certain features of the terrain overlooked. Yet just as there are those who are well qualified to learn their theology first-hand from Angelicus and their philosophy direct from Aristotle, so there are not a few who go straight to the sources from which our knowledge of mysticism is derived; they are able to follow Teresa in her naive accounts of herself, in her long parentheses, in her use of terms which at times are not strictly consistent. And they find no difficulty in tracing the footsteps of St. John of the Cross as he divides and subdivides and yet again partitions the road that leads to the summit of Carmel. Likewise in the beautiful imagery of Francis of Sales they keep in sight the logical sequence of his thought.

On this the first suggested method of study, two words of caution are pardonable, else the reputation of the Carmelite Friar might be in jeopardy. At first sight his teaching in places seems unintelligible, if not dangerous. But do not at once conclude that he is advocating quietism. He is much too practical and common-sense, and his writings have stood the test of time and of the searching gaze of Inquisitors. Often the antidote to the seeming error will be found almost on the same page as that which appeared heterodox.[5] Further, one must be ready to admit facts even though similar experiences have not befallen oneself. This is particularly true of the inability to meditate, which is due to the direct impeding

All, Mysticism True and False, Divine Contemplation for All. They have undoubtedly merited the lavish mead of praise bestowed on them by the reviewers, but their scope is limited; they aim at emphasizing the easiness of prayer, not at dressing in modern garb the teaching of the great Benedictine master of prayer, Fr. Baker, in his *Sancta Sophia.* In fact, one might hazard the remark that perhaps the teaching of the ancient master does not quite square with that of his more modern disciple.

[5] E. g. *Obscure Night,* I, 10. The passage beginning "The conduct to be observed" is sufficiently explained a little later on.

action on the part of God, who at times while thus hindering the natural action of the faculties, does not seem to be supplying any very tangible substitute.[6]

There is another method of acquiring a working knowledge of mysticism and this would appear the more usual one. The inquirer begins with a work that corresponds to a student's text book in theology or philosophy: an accurate summary of the teaching of the great masters is found ready made and is of immense utility, even when not supplemented by a first hand knowledge of the authors therein quoted. This is the most practical plan to adopt, though perhaps it is hard to find a book written specifically for the benefit of the director. The nearest approach to this ideal is perhaps Lamballe's *Mystical Contemplation*.[7] Here the author's aim is to avoid all controversy on disputed questions—a purpose which in the main is kept steadily in view—and to make the reader familiar with what is thought by some to be not uncommon in the lives of God's children. The writer's teaching is explicitly not his own; it is that of the Masters of the science of prayer and these he cites copiously and to the point. A careful reading of some such book would well repay the labor, as it results in an accurate grasp of a complete system. There is another effect which ought not to be lightly passed over; it is the stimulus to the practice of real generosity and humility—the essential prerequisites for all spirituality; for it seems to be the clear teaching of the saints that we ordinary mortals may desire and pray for the gift of prayer. The standard classic however is Poulain's *The Graces of Interior Prayer*.[8] It is a colossal work, scientific to a degree, and traversing the whole range of mysticism; it has moreover this advantage that for the most part the examples where possible are from modern history and the author has a wide and exhaustive knowledge garnered from the experience of a lifetime. The book is absolutely safe,

[6] It is precisely such action which appears to not a few spiritual directors quite unintelligible. Hence for all alike they insist that failure to apply consistent effort is the cause of seemingly unfruitful prayer, when the usual ease in prayer ceases.

[7] *Mystical Contemplation, or The Principles of Mystical Theology,* by the Rev. Father E. Lamballe (Eudist). Translation by Mitchell. London, Washbourne.

[8] *The Graces of Interior Prayer,* translated from the 6th edition of *Des Graces d'Oraison,* by A. Poulain, S.J. London: Kegan, Paul, Trench, Ltd.

having a warm approbation from the Pope, from the Congregation of the Inquisition, from various bishops, as well as a very commendatory introduction written by a Jesuit Master of Novices for the translation of the sixth edition. The first six chapters are really enough for the average director; since ecstasies and stigmata and levitation and such like rarer phenomena are in a class apart from what is of not infrequent occurrence. This portion of the *magnum opus* has been published separately in English under the title *The Prayer of Simplicity.*

Sometimes one finds in out-of-the-way places really good treatises in miniature; they give help and encouragement to those for whom they are meant, without being quite full enough for the director who has to ask questions and assure himself that all is well, before tendering advice. One such little compendium is the chapter on prayer in Fr. Buckler's *Spiritual Perfection through Charity.*[9]

For the majority of cases that come within the director's experience, it is sufficient to be clear and definite on the characteristics of the transition stage from mystic to non-mystic prayer, and to be familiar with that simple form of prayer wherein the distinguishing feature is the consciousness of the presence of God in the soul, and where as yet there is nothing very noticeable except deep peace and humility. This suggests a third method of studying mysticism; it is to take some simple work of a classic master who speaks from experience and who deals almost exclusively with this form of union with God. Four names at once come before one. They are St. Teresa in her explanation of the words "Thy Kingdom come" of the Our Father;[10] the Abbot De Blois, familiar to the readers of Rodriguez under the name of Blosius;[11] a simple old Carmelite lay brother of the seventeenth century, whose letters to a certain Reverend Mother have been rescued from oblivion

[9] Burns & Oates, London, 1911.

[10] This is found in her *Way of Perfection,* of which there are several serviceable editions in English.

[11] His *Institutiones Spirituales* has been translated by Fr. Wilberforce, under the title *Spiritual Instructions.* The pious abbot strongly advocates "introversion", or the practice of turning constantly inward to the Divine Guest within the soul. In ch. XII he describes the grace that is often given as a reward for constancy in this practice.

and published under the title of *The Presence of God*;[12] the fourth is a Jesuit Master of Novices Alvarez de Paz, at one time the director of St. Teresa. In his life by De Ponte there is a long explanation of his method of prayer sent by him to his Father General. This apologia is given in résumé and discussed fully by Fr. Baker in his *Sancta Sophia*. The doctrine of De Paz is useful also in this that he catalogues and answers fully the various objections which from his time to this have been made against such prayer.

Just a word on the value of these four works. The noticeable feature of the states of prayer which the scientific theologian calls "mystic", is the consciousness of God's presence within the soul. Although it is clear from experience that this consciousness or awareness is not producible at will, one can fairly easily realize what it means; for not a few have at times, it may be for a short interval, experienced such a grace without being aware that it was quite different from what is ordinarily called "devotion" or "fervor" in prayer. Now it is precisely this form of union with God, which in its initial stages is described at length by the four writers mentioned above; and they do not deal with experiences so very far beyond common experience as to be not understood by the average reader—which indeed cannot be said of all that has been written by the Great Masters of prayer; for, in Herbartian phraseology, some personal experience is needed for the "apperception" of their doctrine and their exposition of the life of prayer. Perhaps, however, not enough emphasis is laid on the distinction between an intellectual belief or act of faith in the indwelling of God in the soul, and that consciousness of His presence which is more than mere sweetness or consolation at prayer. The difference is an important one, as it marks off two quite different states of soul. The emotional color of an act of faith in the presence of the Divine Guest within the soul is to a large extent producible at will; it is not therefore to be confused with a mystic state, whose very essence is that it cannot be induced at will. Further, there are peculiar difficulties of despondency and anxiety which usually arise not long after the reception of such graces, and these difficulties are not fully dealt with.

[12] This small booklet is published by the English Catholic Truth Society. There are also several non-Catholic editions, e. g. Bagster's, London.

To supplement this want, it is needful to look into a scientific treatise such as that of Fr. Poulain. Yet in spite of these shortcomings, the practical utility of these four works is very great.

A few suggested pieces of warning will serve as a conclusion. (1) Both in public speaking and in private direction it is well to avoid completely the technical terms of mysticism and the names of particular states of prayer. Familiarity with the subject enables one to treat of such matters in the most ordinary language. This has the advantage of not giving the impression that the speaker is a "mystic" or that he is out of touch with the ordinary difficulties of prayer; and further, there is not given to the listener the occasion of self-complacency, or, of what is nearly as bad, self-analysis and self-dissection. (2) Goodhumoredly warn others against daring to discuss amongst themselves their "state of prayer". There is no surer way of losing God's choicest gifts than half unconsciously to pride oneself on them. Perhaps no subjects are a more common source of animated disputes than art and prayer; this is particularly the case when phrases like "the mystic state" are bandied about between those who silently claim to speak from personal experience on these high matters. (3) Be chary in advising penitents, and more so, a public audience, to read mystical works. But here a hard and fast rule cannot be laid down; but the following mutually corrective principles may be helpful: On the one hand there is always the danger of applying to oneself teaching which is only meant for others: on the other hand some knowledge of the wonderful gifts that God has conferred and does confer upon those who love Him, naturally leads to a greater love of God and to an increased desire for prayer—which desire induces humility and detachment and generosity with The Master. Again, while it is true that one cannot put a meaning upon words which describe a state of soul quite unknown to himself, it is nearly always helpful to have some foreknowledge of the road along which God is leading the soul.

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ST. BERNARDINE OF SIENA AND HIS COURSES OF DOCTRINAL AND MORAL INSTRUCTIONS.

THE recent action of the Archbishop of New York, who has organized a method of preaching for his diocesan clergy by the publication of a definite and obligatory program for a Parochial Course of Instructions, at the same time furnishing the means of carrying it out, has turned the attention of students of sacred eloquence anew to the great preachers of the past and their methods. Among these a prominent place is occupied by St. Bernardine of Siena, who in his day (1380-1444) not only revived popular preaching, but left us a record of his methods and abundant material whence the student of practical homiletics may glean useful direction and help. Recently a selection of his sermons was published in English.[1] To realize the purpose of this publication it is necessary to understand the conditions under which the preacher addressed himself to the Italian people. The chief purpose of this article is to lead to a further study of the writings of St. Bernardine as a practical aid in preaching God's word.

I.

St. Bernardine was without doubt the most popular preacher in Italy of his day. There was a reason for his popularity apart from his gifts as an orator. In fact that gift had to be cultivated, since, at least for a time, it called for strenuous efforts to overcome the hindrances of a natural defect in speech. He had a weak voice and chronic affection of the throat. But there were not many rivals of him in the field of missionary eloquence.

Popular preaching had been neglected. Religious life among the common clergy and people had become mechanical. In select circles it had risen to the realms of mystic theology. Eckhard, Tauler, Henry Suso, all of them Dominicans, and Ruysbroek and Gerard Groot, had paved the way for the exercise of contemplative prayer. A new impulse toward higher

[1] Singularly enough the publication comes to us from Siena. Don Nazareno Orlandi, parish priest of San Giovanni, had the work printed in an institute founded by himself, similar to that of *La Bonne Presse* in France, or our Truth Societies in England and America. Elsewhere in this issue we notice the volume among our book criticisms.

studies had been given in the same direction at the Universities through Gerson at Paris. Among the Franciscans the two diverging schools of Scotists and Occamists were busy interpreting their systems and arguing for superiority. Nicolas of Lyra was almost solitary in his efforts to popularize the Sacred Scriptures. The charge of Wiclif that the clergy were neglecting the preaching of the Gospel found support in St. Bernardine himself, who writes: "Rari sunt praedicatores—multi qui celebrant missas." [2] A reaction had set in and produced such men as St. John Capistran, St. Bernardine de Feltro, Robert de Lecce, Alberto de Sarteano, who burning with zeal for the Catholic truth went from town to town and offered their services to the parish priests that the people might be instructed in the word of God. These preachers were welcomed with enthusiasm by the faithful, who flocked into the market places to listen for hours, often remaining on their knees in token of their reverence for the evidently holy preachers who came to them "vestiti vililissimamente, iscalzi, col cilicio in sulle carne, e che non mangiano carne".[3]

Very soon these voluntary missionaries found imitators who, seeing the hearty welcome given to the preachers of the Gospel, sought to emulate them by loud and effusive feats of oratory in the open. Vulgarity and buffoonery were taken as making for popular favor, and the effort to draw and amuse rather than instruct and edify led to abuses which seemed to challenge serious interference on the part of the ecclesiastical authorities. Charlatans and hawkers in the guise of friars attracted the crowds on Sundays and festivals, filling their cowls with the coin of the ignorant masses who held them to be preachers of crusades for some good purpose which they could not understand. "Heu," exclaims a contemporary writer in the jargon of his time, "quod hodiernis temporibus nonnisi cavadenti, herbolati, ignoranti, zanzatori hoc egregium officium (praedicatoris) sibi usurpant." [4] The Popes were induced to forbid the unrestricted and amateurish zeal of such itinerant monks, and for a time St. Bernardine himself was prohibited from

[2] *Opera omnia S. Bernardini Sienensis, ord. Seraph. Min.* Edit. de la Haye, 1650. Vol. II, 66.

[3] *Predicatori a Brescia nel Quattrocento.* Arch. Stor. Lombard, ser. III, 105.

[4] Marenco, *L'Oratoria sacra italiana nel medio evo:* 155.

preaching in the cities. It was not long however before the difference of the inspiring effect produced by the preaching of Friar Albizzeschi of Massa and others like Giacomo of Monteprandone, Giovanni Capistrano, Matteo Siciliano, Antonio Bitonto, was understood and duly valued as indicating an era of much needed reform.

A characteristic of St. Bernardine's sermons is the directness with which he attacked popular evils. In this he spared neither prince nor priest nor people. His own friars came in for a goodly share of denunciation where the observance of holy poverty, unworldliness, and mortification was in question. "Wouldst thou know whether one of our friars is good?" he asks in a sermon entitled "The Preacher and His Hearers". "Let me tell you. There is one way to test him and so to find out whether he be pure gold or merely alloy. If you see that he preaches to obtain money, gold and silver, be sure he cannot be good, for he acts contrary to what he promised when he took the habit." St. Bernardine held that, if a friar boldly and simply preached the truth of God, he would convert the evil-minded by a holy fear, while the good would be more attracted to him from natural reverence. Thus generosity becomes a spontaneous virtue and has merit before God; whereas the contrary leads the faithful gradually to despise the preacher, while it narrows the heart. In a similar fashion he stigmatized the abuses of civil magistrates with the result that his preaching exercised a great influence in the carrying out of the municipal law and shaping good customs.

Whilst St. Bernardine excells in frankness and that freedom of speech which censures without compromise all kinds of unquestioned evil in morals, he is neither violent nor undiplomatic in the manner in which he approaches his hearers. "Until now I have given you," he says on one occasion to the people of Siena, in a sermon on Discord, "sweet syrups in my sermons. After this I shall give you medicine." He then lays down the law for the rulers of the municipality and their factions, the Guelfs and the Ghibellines. Often he begins his sermons by telling his hearers to open their ears: "*Ephata*, listen to what I am going to say, and write it in your hearts. These are not idle words, but commands of God." He then tells them their faults. "There are men here, who so deck

and array their wives and daughters in finery as not to have left in their houses as much as they have spent on show and dress." Occasionally, since he mostly preached to large gatherings in the open, the weather would interfere with the continuation of the sermon, obliging him to stop. But on the next occasion he made capital of the interruption. "Old Scratch", as he called the devil, "prevented my preaching to the end," he would say, "but he shall now be well paid and with interest, for through the help of the Blessed Jesus, I shall continue all the week."

Humor and story, never vulgar but always whetting his hearers' curiosity, were part of his method. He would illustrate his points of doctrine from experience, from nature or history. With his freedom of speech, directness of criticism and appeal to the sense of justice and equity, was combined a spontaneous use of illustrations in the form of fable, story and anecdote, so as to bring home the lesson he meant to teach. For the rest, his thought is clear, vigorous, and expressed with a sincerity of conviction which conquers the hearer to sympathy and reverent obedience. Thus he preached for forty-four years, mostly in the market-places, with a success the fruits of which lasted for generations.

To his preaching he added the practice of organization. The Holy Name Society of to-day owes its revival largely to the memory of St. Bernardine, as a method of getting men to abjure swearing and misusing the Sacred Name of Jesus. When he saw the enthusiasm of the crowd he at once banded them together under leaders appointed for practical action. This extended to all kinds of reform and charitable propaganda. Sodalities of the Blessed Virgin, Bona Mors societies for a good death and to help the dead, crusades to destroy bad books and pictures—voluntarily on the part of the owners, rather than by yielding to the wild fanaticism of the moment—these and a hundred philanthropic devices served to perpetuate the benefits of his instructions. The work of St. Bernardine, who in time associated other holy men with him in the same aims, was that of an efficient "Salvation Army" which gradually spread throughout Umbria and the Tuscan countries where he had labored.

II.

But if St. Bernardine was a popular preacher and a man who knew how to turn into active service the emotions of his hearers, it must not be assumed that he was lacking in those finer graces and gifts of intellect and good taste which characterize the cultured priest. His holiness made him a gentleman. His delicacy and sensitiveness made him realize the needs of all classes of the community in which he was placed. His clear vision of the eternal interests of man freed his intellect from those temporary and hindering perceptions that arrest earthly thought and desire. Hence by instinct he was a good theologian. But he was a student as well. He had frequented excellent schools before he assumed the task of preaching. As a youth, before entering the Franciscan novitiate at the age of twenty-two, he had won an admirable record in academic work. As a member of the Scala confraternity of high ideals inspired by such poets as Dante, and the sweet-tongued Bianco of his own town, whom he probably knew in person, he had ample opportunity for cultivating superior knowledge. Two years later, with the leave of his superiors he sought the solitude of Onofrio, which he made his "Capriola". Here, with a few companions, we find him devoted to studies of philosophy and theology for ten or twelve years, until his appointment as guardian at Fiesole, where he began his apostolate of preaching throughout the country. His familiarity with the classical writers of Greece and Rome is attested by reference to many of his written sermons. It is interesting to note his enthusiasm for the study of the *Divina Commedia*, the thoughtful reading of which he recommends to his hearers time and again. Jacopone da Todi and the Provençal troubadours are often on his lips and we read later on of his intimate connexion with the literary circles of which Cosimo de Medici was the centre.

Apart from these pursuits his chief study was the Sacred Scriptures. A writer in the *Analecta Bollandiana* (XXI, 62) cites the opinion of his biographer: "Sacram paginam etiam pariformiter dilexit, qua multum delectabatur; et ea degustata omnia fere studia sua pristina parvipendebat, nec sibi aliquid saporis et gustus invenire videbatur in literis nisi sacris." In one of his sermons he tells how by accident or rather by some divine guidance a copy of the letters of St. Jerome fell into his

hands, and having read them, he was consumed with such burning desire to study the Sacred Scriptures that he scarce cared for anything else.[5] It is in the study of the Bible that, as he confesses himself, he found the chief source of his eloquence in preaching. "Fateor me non habuisse in Ordine, in verbo Dei doctrina praeter te alium praeceptorem. Tu magister meus, tu doctor meus," he writes in a panegyric of Friar Vincent to whose companionship of earlier days he refers with touching tenderness after the latter's death.

When in subsequent years it became his duty to guide the studies of the younger brethren of his order, he laid the foundations for good preaching in a systematic course prescribed for the members of the scholasticate, at Perugia in 1440. The same year saw the organization of a faculty for the study of theology at Siena, entitled to give academic degrees "pro Magisterio Sacrae Theologiae". This appeared to some a violation of the injunction of the holy founder St. Francis which forbade his subjects to aim at academic titles. But St. Bernardine understood, as did his pupil and successor St. John Capistran, that the danger against which St. Francis sought to guard his followers had not only passed, but that a contrary tendency of undervaluing and neglecting literary and scientific studies threatened to become a greater danger to the successful labors of the Order than their thorough culture.

The writings which St. Bernardine has left us present a well arranged and systematic series of instructions for the preacher. They not only include sermons on well nigh every leading topic in dogmatic and moral theology, but offer the same themes in various forms adapted to the needs of different classes of preachers and hearers. The Biblioteca Communale of Siena possesses an authenticated copy of what is designated in the MS. as an *Itinerarium Anni*. It consists of a series of notes, following the calendar of the ecclesiastical year. For each day or feast there is an indication of subjects suitable for preaching or instruction. Then follow a reference to sources, the various texts for sermons, and lastly, an outline and division of the subject matter for preaching. Another volume contains complete sermons similarly arranged, *Tractatus et Sermones completi*. A third and fourth part comprise a collection of

[5] Codex D., 2, 1330, in the National Library, Florence, p. 82.

topics, references to sources and suggestions for constructing sermons. Finally he compiled a sort of Concordance of Scriptural references, patristic quotations, directions regarding the time and place of preaching, etc.

It is plain from what has just been said that the collection of St. Bernardine's writings offers a treasury of manifold service for preachers. Space does not permit us to give extended examples or illustrations of the thoroughly scholastic and yet practical and attractive way in which the Saint deals with his material.[6] There exist several editions of the *Opera Omnia* of St. Bernardine by de la Haye, already mentioned.[7] The matter in the original is largely Italian, but a good part of the instructions is in Latin. Of the sermons in particular a large number are from the pen of the Saint himself or written under his immediate direction. Others in the Italian were taken down by those who heard him.

Among the latter must chiefly be mentioned Benedetto di Maestro Bartolomeo, a Siena cloth merchant, who seems to have realized the value for posterity of St. Bernardine's instructions. He made it a point to take down word for word, in a sort of shorthand writing on wax tablets, the sermons as they were preached. Afterward he copied them in longhand. All this is stated in a note which is affixed to the copy of these sermons, some forty in number, still preserved at Siena.[8]

The more scholastic comments on the subject of preaching, intended for the younger members of his order during their course of theology, he wrote himself in Latin. These include his more elaborate sermons, such as the *Quadragesimale de Religione Christiana, de Evangelio aeterno, de Vita Christiana* (Advent), *de Festis Domini, B. V. Mariae, de Sanctis, de Tempore.* Besides these, we have *Sermones extraordinarii,*

[6] The reader is referred to such works as *St. Bernardine von Siena und die Franziskanische Wanderpredigt in Italien* (Dr. Karl Hefele, 1912, B. Herder) where a number of sources for the student interested in the subject of preaching in the Middle Ages are collated and illustrations given.

[7] Paris, 1636; Lyons, 1650; Venice, 1745.

[8] "Scrisse le presenti prediche de verbo ad verbum, non lassando nessuna parola che non scrivesse come lui predicava. Stando alla predica scriveva in tavole di cero collo stile; e detta la predica tornava alla sua buttiga e scriveva in foglio tutto quello che aveva scritto nelle predette tavole di cera; per modo che il giorno medesimo innanzi che si ponesse a lavorare aveva due volte scritto la predica" (*Prediche,* I, 4).

sermons on the eight Beatitudes, evangelical obedience, etc. Much of the matter appears to be still in unpublished MS. state awaiting the hand of a competent editor.

The *Opera omnia* by de la Haye include a Commentary on the Apocalypse, an address to the Observants of his Order, and a tract on Monastic Obedience. It is evident that the study of the works of St. Bernardine of Siena sheds helpful sidelights on the composition of sermons, and on the manner of preaching with effect and lasting results.

FRA ARMINIO.

EARLY MEDIEVAL MISSION LETTERS. II.

Saint Boniface.

IV.

Gregory II died 11 February, 731. He was succeeded by the eloquent, learned and energetic Gregory III. Boniface immediately sent a deputation to Rome to assure the new Pontiff of his devoted submission to the Apostolic See and of his ardent wish to continue in its communion and friendship. In the following year he submitted a number of questions on pastoral difficulties that had arisen. Besides the desired information Gregory's reply contained a decision of the highest importance for the Church in Germany. Boniface had complained that, owing to the great numbers who were coming into the Church, he was no longer able to administer the means of salvation to all. Instead of appointing a coadjutor or auxiliary bishop to help him to bear the burden of office, Gregory raised Boniface himself to the archiepiscopal dignity, charging him at the same time "to consecrate bishops for those parts in which the multitude of the faithful showed the greatest increase." The letter was accompanied with the Pallium, which, "according to the apostolical prescriptions, he was to use only for the celebration of the solemn service of the Mass or at the consecration of a bishop." [23]

Gregory was no doubt convinced that the affairs of the Church in Germany could be best regulated by the erection of a new ecclesiastical province. Boniface could hardly have

[23] Ep. 28.

thought of such a solution at the time. He knew only too well that all but insurmountable difficulties still stood in the way of such an undertaking. We do not know whether he made an attempt to carry out the papal plan; if he did, it must have failed utterly. At all events, the matter was not taken up again until ten years later. But if the erection of new sees could be delayed, more missionaries had to be supplied at once. Until Germany could furnish these herself, Boniface had to look for them abroad. And where could he hope to obtain them, if not from his own native land? We have already seen that his English friends assisted him generously from the first. Many of them, he was sure, would, if asked, gladly leave home and country for the love of Christ. He was not disappointed. When he issued his call for fresh laborers for the vast vineyard confided to him, it was eagerly obeyed by the best and holiest of his countrymen.

The holy monk Wiethberth, who led a little band of apostles from Glastonbury in Somerset to Fritzlar in Hesse, has left us an account of the reception accorded to him and his companions by Boniface, and of the toil and hardship incident to missionary life on the Saxon border. The letter is addressed to the Brethren in Glastonbury.

Praised be God, who will have all men to be saved and to come to the knowledge of the truth,[24] who in His mercy, without any desert of ours, guided us in safety on our dangerous journey by land and sea to these regions, that is to the borders of the Hessians and Saxons. You know, beloved Brethren, that lands and seas cannot separate those whom the love of Christ unites. My love and reverence for you are as constant as the prayers which I offer up to God for you. But I must tell you, dearest friends, that our Archbishop Boniface, when he learned of our approach, condescended to come a great way to meet us, and extended a most hearty welcome to us.

Do not imagine that our labors here are fruitless; in His mercy and in view of your merits the Almighty has blessed our work, though it is full of danger and toil, exposed as we are to the inclemencies of the weather, to cold and thirst, and to the constant inroads of the pagan Saxons. Therefore we entreat you to pray for us "that speech may be given unto us, that we may open our mouth with con-

[24] I Tim. 2, 4.

fidence to make known the mystery of the Gospel",[25] persevere in our work and bring forth fruit.

Tell my mother Tetta[26] and her nuns that we had a prosperous journey, and solicit their prayers for us.[27]

With the increase of the mission staff the work of evangelization received a new impulse. In every village and hamlet, in every farmstead and mountain fastness the Gospel could now be preached. The larger villages were erected into parishes, while the less populous districts were visited at regular intervals. The number of religious communities could also be increased. On the banks of the Edder in Lower Hesse arose the monastery of Fritzlar, one of Boniface's favorite foundations. For a time he appears to have guided its fortunes himself, but he soon found an ideal abbot in Wigbert, a former monk of Nhutscelle. Under his direction Fritzlar became a model monastic institution and the mother of numerous other houses. He died in the odor of sanctity, probably in the year 737. A letter which Boniface wrote to the bereaved monks shows in what high esteem he held the deceased abbot and gives us at the same time a little pen-picture of monastic life in a mission district.

With paternal love I conjure you to be careful to observe the precepts of the monastic life all the more conscientiously now that our good father Wigbert is no more. The priest Wigbert and the deacon Megingoz[28] shall instruct you in your Holy Rule and see that the hours of prayer and Divine Service are punctually kept; they shall also act as teachers to the novices and preach the Gospel to the brethren. Hiedde shall be provost and take charge of our servants. Hunfrith shall, when necessary, assist him in this office. Sturmi[29] shall preside over the kitchen; Bernard shall be head-carpenter and build cells for us when required. In all doubtful cases consult Abbot Tatwin and do what he bids you. Let each one strive to the best of his ability to live purely, to assist the brethren in the common life and to practise fraternal charity, till, by the will

[25] Ep. 6, 19.

[26] Abbess of Wimborne. Cf. Rudolfi, *Vita Liobae*, c. 3-6.

[27] Ep. 101.

[28] Second bishop of Würzburg.

[29] Founder of Fulda and Apostle of Westphalia.

of God, we ourselves return to you again.[30] Then we will with one accord glorify God and give thanks to Him for all His mercies.[31]

Among the women who followed Boniface's call to the mission life the most eminent was his cousin Lioba or Leobgytha, to whom the Bollandists have given the beautiful title of " Germaniae Apostola ". While still a pupil of the holy and accomplished Eadburg in the convent of Our Lady on the Isle of Thanet, she wrote to her famous kinsman on the Continent, reminding him of their relationship, offering him her friendship and begging for his in return. Nearly twelve hundred years have passed away since this little letter was written, but it might have been written yesterday, so akin to our own are the sentiments it expresses. There is something inexpressibly charming in the childlike confidence with which the maiden turns to the man.

I beseech your goodness to call to mind the friendship that united you long ago with my father Dynne. It is eight years since he was taken away from the light of this life. May it please you to offer up your prayers to God for his soul. I also commend my mother Aebba to you, who, as you well know, is bound to you by the ties of blood relationship. She is still alive, but oppressed by the weight of years and bodily ills.

I am my parents' only child and should like to deserve, unworthy as I am of such a favor, to be allowed to call you my brother, for I place greater trust and hope in you than in any other man.

I have enclosed a little present, not as though it were worthy of your regard, but only as a remembrance of me, lest the great distance that separates us cause you to forget me. May it serve to knit the bond of true affection between us forever.

More earnestly still I entreat you, beloved brother, to protect me with the shield of your prayers against the poisoned darts of the hidden enemy. — I have still another request: kindly correct this awkward letter of mine, and send me some friendly words from you, for which I long so much and which will serve as a model for me.

The subjoined verses[32] I have attempted to compose according to the rules of poetical tradition, not in order to make a vain show of my abilities, but merely to exercise the poor little poetical talent

[30] The letter was written just before Boniface's third journey to Rome in 737.

[31] Ep. 40.

[32] Four hexameters.

given to me. I learned this art from Eadburg, who, however, does not for its sake neglect to study unceasingly the Divine Law.

Farewell! I wish you a long and happy life and commend myself to your prayers.[33]

Little did the nun of Thanet think, when writing this letter, that it was destined to change the whole course of her life, and that the sincerity of her affection for her kinsman was soon to be put to the supreme test. The favorable impression which her first letter had made on Boniface was confirmed by their subsequent correspondence; and when the need of holy and learned women to teach by word and example the young Christian womanhood of Germany became daily more urgent, he resolved to entrust to her the arduous task of governing the first religious and educational institution for women in the German mission field. She made the great sacrifice demanded of her with joy. In the valley of the Main, where Christianity was older than in Hesse, and where there was no immediate danger of a Saxon invasion, Boniface and Lioba founded three monasteries. Lioba assumed the direction of the first and most important of these, Bischofsheim on the Tauber in Baden; her kinswoman Thecla was placed over the smaller houses in Kitzingen and Ochsenfurt. Other Saxon women founded monastic schools in other parts of the land. Lioba and her companions thus became a factor in the evangelization of Germany second in importance only to the missionaries themselves. The following extract from a letter written about 742, shows what a high value Boniface set on the prayers offered up in his behalf by Lioba and her nuns for the success of his labors.

I conjure you, my dearest daughters, to pray without ceasing to the Lord, the refuge of the poor and the humble,[34] to strengthen me with a perfect spirit, that His grace in me may not be void and that, when the wolf comes, I may not fly like the hireling, but like the good shepherd remain faithfully at my post. Though the last and most worthless of all the messengers whom the Catholic and Apostolic Roman Church has sent forth to preach the Gospel, I trust nevertheless that, aided by your prayers, I shall not die wholly barren of all Gospel fruit, nor return home without the company of spiritual sons and daughters.[35]

[33] Ep. 29.
[34] Ep. 9, 10.
[35] Ep. 67.

In spite of the brilliant success which had thus far rewarded his apostolic labors, Boniface, like all missionaries, had his dark hours. In a letter to Bishop Pehthelm of Whithorn, written in the year 735,[36] he compares his life to a voyage in a frail boat on a stormy sea. Oftentimes he is tempted to give way to despondency. He fears that "he may have run or be running in vain"; that by his sins he may be frustrating the designs of God in his regard. Again he thinks that the people among whom he is called to labor are blind and too obstinate to admit that they do not see.[37] Still trials and temptations, however irritating they might be for the moment, could not paralyse his energy or damp his zeal. They were there merely to be overcome. It was the same with bodily infirmities. If he complains of them to his friends, it is only to secure the assistance of their prayers. "I am growing old and decrepit", he writes to Abbot Duddo, a former pupil, "and my members are going the way of all flesh; support me with your prayers and send me for my consolation a commentary on the Epistles of St. Paul."[38] How little he really allowed himself to be influenced by the thought of his advancing years with their attendant train of infirmities is shown by the fact that he was at that very moment planning to extend the sphere of his labors into Bavaria, where reform work rather than evangelization was called for.

V.

The year 738 marks a turning-point in the life of Boniface. For nearly twenty years he had labored as apostolic missionary, bishop and archbishop in Central Germany. He had faithfully carried out the papal charge. Under his fostering care the Church in Hesse and Thuringia had grown like the mustard-seed in the parable and become a great tree. He himself estimated the number of converts from paganism at about one hundred thousand.[39] Here his presence was no longer needed, and he had learned by experience that, for the present at least, he could do nothing to alter the state of things in Bavaria and

[36] Ep. 32.
[37] Cf. Epp. 32-35.
[38] Ep. 34.
[39] See the letter of Gregory III to Boniface, Oct. 29, 739 (Ep. 45).

the rest of the Frank dominions. Still, in spite of his sixty years, he did not think of resting from his labors. His thoughts returned to the ideals and longings of his early years. He would become a missionary once more and spend the evening of his life in accomplishing the dream of his youth—the conversion of the Saxons. The honors and cares of his episcopal office he was sure the Holy Father would gladly lay on younger shoulders.

To prefer this request to the Vicar of Christ, Boniface set out in the summer of 737 on his third and last journey to Rome. Gregory III received him with every mark of respect and kindness. He listened with the liveliest interest to his account of his apostolic labors, and commended and approved all he had done. But when Boniface broached the question of resigning his office as archbishop, the Pontiff would not hear of it; on the contrary he advised him strongly, nay commanded him to return to his post.[40] Boniface yielded, though with a heavy heart, to the papal decision. On the tomb of St. Peter he had sworn obedience to the Vicar of Christ,[41] and he would not depart a hair's breadth from his oath.

At the following interviews the prospects and needs of the Church in Germany were thoroughly discussed. The results of these deliberations are contained in a number of letters still extant[42] which breathe throughout the resolute, courageous spirit of Gregory. Boniface was to act henceforth as papal legate, with practically unlimited powers. His first care was to be to regulate ecclesiastical affairs in Bavaria and Alamannia and to divide his own mission district into at least three bishoprics. Gregory had recognized Boniface's exceptional gifts as an organizer and reformer, and he was determined to utilize them to the full. As a concession to the personal wishes of his legate, Gregory approved Boniface's plans for the conversion of the Saxons. He even gave him a letter of recommendation to that people, in which he exhorted them to give up their pagan superstitions and to embrace the saving faith and practice of Christianity, or at least not to hinder such as

[40] Ep. 41.
[41] Ep. 16.
[42] Epp. 42-44.

should wish to do so.[43] Boniface was elated. In spirit he already saw himself in the thick of the battle with the powers of darkness, and he hastened to conjure his countrymen to give him the assistance of their prayers. His letter, addressed "to all God-fearing Catholics of English race and stock", is a splendid testimony to his apostolic zeal.

Most earnestly we beseech your brotherly kindness to remember us in your prayers, that we may be delivered from the snare of the hunter Satan and from hostile and wicked men;[44] that "the word of the Lord may run and be glorified"[45] and that by your prayers you may endeavor to obtain from our Lord and God Jesus Christ the conversion to the Catholic faith of the hearts of the pagan Saxons, in order that they may be delivered from the chain of the devil by which they are held captive, and be added to the sons of our holy mother the Church. Have pity on them, for they are wont to say, "We are of one blood and one bone with you". Remember that the end of the world is at hand and that "none may confess God in the grave, nor shall death praise him". Know also that in this desire of mine I have obtained the sanction and blessing of two Pontiffs of the Roman Church. Now therefore so do by reason of my prayers, that your reward may shine resplendent and increase in the celestial assembly of the Angels.[46]

The news that Boniface was about to begin the evangelization of the Saxons was received in England with joy and thanksgiving. Bishop Torthelm of Leicester answered in the name of his fellow-bishops:

We have received your holiness' letter, in which you tell us of your determination to convert the heathen Saxons to the Catholic and Apostolic faith. Who would not rejoice at such welcome news? Who would not triumph and exult at an undertaking by which a people of the same race as our own is to be brought to believe in Christ?

By the bearer of this letter I am sending you a present, of small value indeed, but given with the greatest affection. At the same time I assure you that we shall most gladly remember you at the Holy Sacrifice of the Mass and in our daily prayers; but do you also,

[43] Ep. 21.
[44] Ps. 90, 3.
[45] II Thess. 3, 1.
[46] Ep. 46.

whose merits are greater than ours, pray for us in return. May your holiness hasten to gather a new people unto Christ, for undoubtedly you have for your protector the Saviour of mankind, our Lord Jesus Christ.[47]

During his stay in Rome, which was prolonged far into the following year, Boniface was the cynosure of all eyes. Natives and foreigners, all had heard of him, and wished to see the man whom God had chosen to be the agent of so great a work in His Church. His own countrymen especially, whether merely on a passing visit to Rome, like his old and tried friend, the Abbess Bugga, or members of the Saxon School which King Ini had founded in 727, were proud of him and made no secret of their admiration. Naturally Boniface did not let slip such a favorable opportunity of securing fresh recruits for his missions. Among those who responded to his appeal were his kinsmen Wynnebald and Willibald, whose names with that of their sister Walburga are so inseparably joined to his own; Burchard, the future first bishop of Würzburg, and Lul, Boniface's successor in the See of Mainz.

Welcome as these and other additions to his mission staff were, Boniface knew right well that they were far from answering even the most urgent needs. In other parts of Christendom there was a superfluity of monks and clerics. Many of these, he was sure, would make excellent missionaries if properly trained and directed. But would the bishops and abbots be ready to part with their most promising subjects? The pontifical authority alone could induce them to make such a sacrifice. To the Pope, accordingly, Boniface had recourse in the matter, and Gregory did not hesitate to exert his full authority in his behalf, "If perchance any of your subjects," he wrote to the bishops and abbots of Italy, "should desire to join our holy brother and fellow-bishop Boniface for the purpose of spreading the holy Catholic faith, you shall by no means hinder them from doing so; rather assist him to the best of your ability, and of your own accord furnish him with laborers from your fold, who are sufficiently qualified, with the help of God's grace, to preach the Gospel to the heathen and to win souls for Almighty God; in this way you too will have a share in the good work."[48]

[47] Ep. 47.

[48] Ep. 42.

VI.

The next ten years of Boniface's life were devoted almost exclusively to reform and organization work. Though amongst the most important of his life, we pass them over as not falling within the scope of this paper. One event, however, must be chronicled here, which was of far-reaching significance for the conversion of the Saxons—the foundation of the famous monastery of Fulda in the year 744. It remained the special object of Boniface's care and affection till the end of life. He sought to throw around it all the safeguards in his power. He caused a deed to be drawn up recording the founding of the abbey and the exact limits of its territory. From Pope Zachary he begged the privilege of exemption from the jurisdiction of the ordinary and subjection only to that of the Holy See. A fragment of this letter has come down to us.

> In the solitude of a vast wilderness, midway between the nations to whom I have preached the Gospel, there is a woodland district. There I have founded a monastery and peopled it with monks who live according to the rule of our holy father Benedict—men of the strictest self-abnegation, without flesh and wine, without mead and servants, content with the work of their own hands. The above-mentioned place I rightly acquired from pious and God-fearing men, above all from Karlmann, the former prince of the Franks, and dedicated it in honor of the Holy Redeemer. It is my wish, with your Holiness' permission, to refresh my exhausted body here from time to time for a shorter or a longer period, and to find my last resting place here after my death. The four nations to whom with God's grace we have brought the word of Christ, dwell round about this place; to these, with the help of your prayers, I can be of service as long as life and strength remain to me. For it is my wish to labor to the end among the nations of Germany, to whom I have been sent, in obedience to your Charity and in the closest union with the Roman Church.[49]

In the winter of 751, about the time of Pippin's coronation, the Saxons made an inroad into the Frank domains, committing even greater ravages than usual. On the Thuringian frontier they plundered and burned to the ground no less than thirty churches and monastic settlements.[50] Boniface hastened

[49] Ep. 86.
[50] Ep. 108.

to the afflicted districts and immediately began the work of reconstruction; years elapsed before it was completed. After his return to Mainz he fell so ill that he believed himself to be at death's door. One thought was uppermost in his mind: What would become of his missions and of his faithful companions, when he was gone? He resolved to leave nothing undone to provide for their future. Much would depend on his successor in the see of Mainz, for on him would largely devolve their material support. He accordingly availed himself of the permission granted him by Pope Zachary and conferred episcopal consecration on his countryman Lul. In a beautiful and touching letter he then sought Pippin's sanction for Lul, and his favor and protection for the men and women who had left home and country to labor for Christ in Germany. As the Chancellor Fulrad of St. Denis stood highest in the royal favor at this time, he requested him to deliver his letter to the king, and to urge the acceptance of his suit.

Salute in my name our glorious sovereign Pippin [he wrote to Fulrad]; thank him cordially for all the favors he has shown me, and tell him what I and my friends believe to be imminent. It seems that in consequence of my extreme weakness I shall soon end the course of my days. Therefore, in the name of Christ, the Son of God, I beg his royal highness to inform me while I am yet alive what provision he shall be pleased to make for my disciples after my death. For almost all of them are foreigners; some are priests appointed to the ministry of the Church and the people in many places; some live in monasteries as monks; some are children receiving instruction in the sciences, and a few are old men who have lived a long time with me, and helped me, and shared my labors. For all these I am very anxious that after my death they may not perish, but that they may enjoy the benefit of your care and protection; that they may not be scattered like sheep that have no shepherd, and that the faithful living in the vicinity of the pagans may not be deprived of the law of Christ.

The letter to Pippin runs as follows:

I earnestly beseech your majesty in the name of God to place my dear son, the suffragan bishop Lul, over the churches in these parts as preacher and teacher for priests and people. I make this petition for this reason above all, because my priests on the heathen border lead a most precarious life. They can obtain bread for their daily

subsistence, but no clothing. To continue their labors there in the service of the people they must be assisted from elsewhere, as I have hitherto assisted them. If the love of God inspires you to grant my request, may it please you to assure me of it by these my messengers or by writing, that I may live or die buoyed up with joy at your kind solicitude.[51]

Boniface's illness did not prove fatal. He soon felt strong enough to carry out a long-cherished plan, which other calls on his time and energy had hitherto forced him to forego. This was nothing less than the resumption of the evangelization of Friesland, which had been interrupted by the death of Willibrord in 739. Boniface had never forgotten Friesland. He had left it with his body, as his biographer says, but not with his heart. Here he had suffered his first reverses and won his first victories; he was resolved that it should also be the scene of his last conflict with the powers of darkness.

VII.

"Let us die, if God wills, for the holy laws of our Fathers, that we may attain with them the everlasting inheritance." Thus Boniface had written to Archbishop Cuthbert of Canterbury in 748. The hour was now come when he was to make these words true. It was probably toward the end of June 753, that he set out with a numerous train of followers for Utrecht. He chose the east coast of the Zuider Zee, what is now known as West Friesland, for the scene of his labors. This territory had long been subject to the Franks, but the inhabitants were still thoroughly pagan. Almost unexampled success attended his preaching. Thousands of men, women and children were baptized; the heathen fanes were demolished and replaced by Christian chapels. The fifth of June, which in 754 fell on Wednesday of Whitsun week, was set for the confirmation of the neophytes.

Meanwhile the pagans, whose fanaticism increased in proportion as they saw the power of their false gods diminish, were concerting the destruction of Boniface and his companions. They made their preparations with such secrecy that no sign of their barbarous purpose was seen before the day fixed for

[51] Ep. 93.

the administration of the Sacrament. Boniface had spent the greater part of the night in prayer, and the rising sun found him still pouring over the pages of a holy book. Suddenly the sound of approaching multitudes was heard. But they were not peaceful Christian men and women coming to be enrolled in the army of the Prince of Peace. The brandished lances and unsheathed swords flashing in the morning light revealed their deadly design. In haste, with such weapons as they could find, some of the attendants rushed forward to interpose themselves as a defence between the murderers and their prey.

The confused sounds, each moment growing louder, roused Boniface and his companions. With some holy relics, which he never failed to carry about with him, in his hands, he came forth at their head out of the tent and besought those who would have fought for him to lay by their swords. "The Holy Scriptures," he said, "teach us not only not to render evil for evil, but even to requite it with good. The long wished for day is come to put off the burden of the flesh. Be strong therefore in the Lord and receive with thankfulness whatever comes from Him; put your trust in Him, and He will deliver your souls."

He had scarcely finished speaking, when the murderers were already upon him. He was one of their first victims. A woman, who was a witness of the tragic scene, afterward told a priest of Utrecht that the saint placed a copy of the Gospels on his head just as the fatal blow descended.[52] The sword of the barbarian pierced through the book and cleaved the head of the martyr. The work of carnage was soon ended. Boniface and fifty-two of his followers slept in peace.[53] The good shepherd had given his life for his sheep; the brave soldier, for "his Captain Christ, under whose banner he had fought so long." The warfare was over; there remained henceforth the "eternal weight of glory."

When the news of Boniface's martyrdom was received in England, his name was immediately inserted in the martyrology of Bede. A synod summoned by the holy martyr's friend, Archbishop Cuthbert of Canterbury, decreed that the fifth of June should everywhere be kept in his honor. With the concurrence

[52] *Vita Altera Bonifatii*, c. 16.

[53] The *Martyrology of Fulda* says 50 were martyred with Boniface, the Continuator of Bede, 53; Willibald, 52.

of the bishops and abbots present, Cuthbert also addressed a letter to Bishop Lul and his fellow-workers in Germany, which echoes the feelings called forth in England by Boniface's death and is at the same time a splendid tribute to the martyr's memory:

> The death of your great father and teacher has filled our hearts with sadness; but our sorrow is tempered with joy. Through the wonderful and ineffable goodness of God, for which we shall ever be grateful, the English nation has been held deserving to send forth from her bosom for the spiritual warfare and for the salvation of many souls so illustrious a soldier of Christ with numerous well trained and instructed followers. By the grace of God he was enabled to guide the most savage tribes, who had wandered so long out of the way, from the pit of destruction into the paths of the heavenly country, by exhortation and good example, like a true standard-bearer, conquering all obstacles. All this the fruits of his labors demonstrate more nobly than words, especially in those regions which no teacher had ever attempted to enter before for the sake of preaching the Gospel. Wherefore, after the incomparable band of the Apostles and the other disciples of Christ, we esteem and venerate him amongst the best and noblest teachers of the orthodox faith. Wherefore, also, in our general synod we decreed that the day of his martyrdom be set apart for an annual celebration in honor of him and of those who with him obtained the same crown; for we especially desire — and we firmly believe that our wish is fulfilled — to have him, along with the blessed Gregory and Augustine, as our patron in the presence of Christ our Lord, whom he ever loved in his life and glorified in his death.[54]

GEORGE METLAKE.

Cologne, Germany.

[54] Ep. III.

Analecta.

SACRA POENITENTIARIA APOSTOLICA.

DUBIUM CIRCA FACULTATEM ABSOLVENDI CENSURAS RESERVATAS IUXTA TENOREM BULLAE CRUCIATAE PRO LUSITANIA.

Episcopus Egitaniensis sequens dubium proposuit:

"Vi Bulla Cruciatae, die 31 decembris 1914 nationi Lusitaniae concessae, indulgetur 'ut omnes absolvi in foro conscientiae possint a quovis confessario a peccatis et censuris quibuscumque et quocumque modo *etiam speciali* reservatis a iure vel ab homine, ita ut sic absoluti non teneantur deinde recurrere ad alium quemcumque superiorem.'

"Quaeritur utrum tale indultum, post promulgationem Codicis Iuris Canonici, facultatem faciat absolvendi etiam a censuris *specialissimo modo* Sedi Apostolicae reservatis?"

Sacra Poenitentiaria, re mature perpensa, respondendum censuit:

Ad dubium prout proponitur, negative; posse tamen etiam in hisce casibus absolutionem, ceteris paribus, peti atque impertiri vi et ad praescriptum can. 2254.

Quam responsionem ab infrascripto Cardinali Poenitentiario Maiore in audientia diei 15 aprilis 1921 Sanctissimo Domino Nostro Benedicto divina Providentia Papae XV relatam, Sanctitas Sua approbare dignata est.

Datum Romae, in Sacra Poenitentiaria, die 21 mensis aprilis 1921.

O. Card. Giorgi, *Poenitentiarius Maior.*

L. * S.

F. Borgongini Duca, *Secretarius.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

Decretum: Damnatio libri: Edmond Cazal "Sainte Thérèse".

Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales, in ordinario consessu habito feria IV, die 20 aprilis 1921, librum: Edmond Cazal, *Sainte Thérèse*, Paris, Librairie P. Ollendorff, praedamnatum ad praescriptum canonis 1399, in Indicem librorum prohibitorum inserendum esse declararunt, hac praecipue ratione, ne fideles ex titulo in errorem forte inducantur.

Et insequenti feria V, die 21 eiusdem mensis et anni, Sanctissimus D. N. Benedictus divina Providentia Papa XV, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum PP. resolutionem approbavit et publicandam mandavit.

Datum Romae, ex aedibus S. Officii, die 22 aprilis 1921.

A. Castellano, *Suprema S. C. S. Officiis Notarius.*

SACRA CONGREGATIO CONSISTORIALIS.

I.

Decretum circa Proponendos ad Episcopale Ministerium in Brasilia.

Quae de eligendis Episcopis in America Septentrionali novissime statuta sunt, SSmus Dnus Noster Benedictus PP. XV, habito Ordinariorum voto, ad Brasilianam Rempublicam extendenda, paucis immutatis, decrevit, quippe quae praesentis temporis necessitatibus et congrue respondent, et, quantum in humanis fieri potest, opportune consulunt.

Hoc igitur consistoriali Decreto, hac super re, quae sequuntur idem SSmus Dnus praescribit.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus Episcoporum fiet singulis trienniis aut saltem singulis quinquenniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est, omnes et singuli Ordinarii dioecesum uniuscuiusque provinciae convenient simul, nisi forte pro aliquibus provinciis paucas dioeceses complectentibus duas provincias simul convenire decernatur: quod quidem iidem Episcopi proponere poterunt.

3. Praelati vero *nullius* conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac ceteri.

4. *Quolibet triennio* aut *quinquennio*, ut supra dictum est, sub initium Quadragesimae, incipiendo ab anno 1922, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo (si duae ecclesiasticae provinciae simul conveniant) sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nulli prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a ceteris Praesulibus candidatorum nominibus sua adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis suis Suffraganeis sive Antistitibus, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes huiusmodi, earumque causa, maxima secreti cautela peragendae erunt, ut supra num. 6 dictum est. Quod si Episcopus vereatur rem palam evasuram, ab ulterioribus inquisitionibus abstineat.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, omnes Episcopi convenient ad seligendos eos qui S. Sedi pro episcopali ministerio proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et omne curiositatis studium vitentur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in Secretarium eligetur.

13. His peractis, ad disceptationem Praesules venient, ut, inter tot exhibitos, digniores et aptiores seligant. Id tamen veluti Christo praesente fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et caritate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriorum exercitio comprobata; sanissima et non communi doctrina exornati, quae cum debita erga Apostolicam Sedem devotione coniungatur; maxime vero sint honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, necnon ad eius indolem et valetudinem. Uno verbo, videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussione peracta, fiet hac ratione scrutinium:

(*a*) Qui omnium Episcoporum sententia, quavis demum de causa, visi fuerint in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de ceteris, *etiam probatissimis*, suffragium feretur.

(*b*) Candidati singuli ordine alphabetico ad suffragium proponentur: suffragia secreta erunt.

(c) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primum ad appro-

bandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

(*d*) Singuli Antistites, praeeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur: reliquos taxillos binos in urna alia, pariter secreto, deponent.

(*e*) Suffragiis expletis, Archiepiscopus, adstante Episcopo Secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent: schedularum autem examen fiet, ut supra num. 15, litt. *e*, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Nuntium Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi hunc aliumve candidatum magis idoneum censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an maioris vel difficilioris momenti, vel in qua plura sint ordinanda aut creanda; utrum dioecesi mitioris aëris et facilis commeatus, et alia huiusmodi.

18. Episcopus a secretis, discussione durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus exponentur, quaenam discussionis fuerit conclusio; quinam tum in primo scrutinio, tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo Secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Nuntium

Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti imminea.

21. Post haec, fas tamen semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi SSmo Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae sedis, patefaciant.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 19 martii 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

II.

DECRETUM CIRCA DENOMINATIONEM EPISCOPI ET DIOECESIS PRINCIPIS ALBERTI.

Ssmus D. N. Benedictus PP. XV, de consulto Emorum S. Congregationis Consistorialis Patrum, benigne disposuit, ut Episcopus *pro tempore* Principis Alberti posthac denominetur "Episcopus Principis Alberti et Saskatoonensis", quo titulo etiam dioecesis condecoretur.

Datum Romae, ex aedibus S. Congregationis Consistorialis, die 30 aprilis 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

9 March, 1921: Monsignor Daniel A. Brady of the Diocese of Mobile, made Domestic Prelate.

17 March: Monsignori James Nash, Michael C. Donovan, James A. Mullin, Fenton J. Fitzpatrick, Marian A. Kopytkiewicz, William Ignatius McGarvey, and Michael J. Rafferty, of the Archdiocese of Philadelphia, made Domestic Prelates.

21 March: The Most Rev. Francis Mostyn, Archbishop of Cardiff, made administrator of the Diocese of Menevia "ad nutum Sanctae Sedis".

29 March: Mr. John Francis Simeon Dugal, of the Archdiocese of Quebec, made Commander of the Order of St. Gregory the Great (civil class).

30 March: Mr. Alphonsus N. Bourget, of the Diocese of Fall River, made Knight of the Order of Pope Pius.

1 April: Messrs. Joseph Mercier and Benjamin I. Bennet, of the Archdiocese of Quebec, made Commanders of the Order of St. Gregory the Great (civil class).

Messrs. Joseph Narcis Miller, Charles Achille Langlois, and Joseph Napoleon Gastonquai, of the Archdiocese of Quebec, made Knights of the Order of St. Gregory the Great (civil class).

4 April: Monsignor William J. Foley, of the Archdiocese of Halifax, made Domestic Prelate.

13 April: Monsignori Sigismund Swider, Andrew M. Egan, Francis P. McHugh, and John A. Duffy, of the Diocese of Newark, made Domestic Prelates.

19 April: The Most Rev. Patrick Foley, Bishop of Kildare and Leighlin, made assistant at the Pontifical Throne.

22 April: Monsignor Augustine Collingwood, of the Diocese of Leeds, made Domestic Prelate.

30 April: Monsignor Emmanuel B. Ledvina, of the Archdiocese of Chicago, made Bishop of Corpus Christi, U. S. A.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. POENITENTIARIA APOSTOLIC settles a doubt regarding the faculty of absolving from reserved censures in view of Bull *Cruciatae*.

SUPREME S. CONGREGATION OF HOLY OFFICE publishes the decree of proscription of Edmund Cazal's *Sainte Thérèse*.

S. CONSISTORIAL CONGREGATION (1) defines the method of proposing candidates for bishoprics in Brazil; and (2) ordains that in future the Bishop of Prince Albert will have the style of Bishop of Prince Albert and Saskatoon, and the diocese will have the same title.

ROMAN CURIA announces officially some recent pontifical appointments.

THE NEW YORK PROGRAM FOR A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS.

The following is the official translation of a letter from His Eminence Cardinal Gasparri, Papal Secretary of State, conveying the Holy Father's personal appreciation of the admirable work done by the Archdiocesan Commission "De Cultu Divino", under the direction of the Archbishop of New York. We have referred on several occasions in these pages to the recently compiled New York Course of Doctrinal Instructions.

THE MOST REV. PATRICK J. HAYES
Archbishop of New York.

Your Grace:

I have the honor to inform you that the Holy Father highly appreciates the courtesy you have recently shown in presenting him

with a copy of the "Program for a Parochial Course of Doctrinal Instructions for Every Sunday and Holyday of the Year", which has been published by order of your Grace for the priests of your Archdiocese.

His Holiness is extremely pleased to notice how this Course of Doctrinal Instructions admirably realizes, through the qualities which adorn it, the purpose intended by your Grace when you entrusted its preparation to the Archdiocesan Commission "De Cultu Divino", and to two most expert writers of the Dominican Order; your aim being that this Doctrinal Course should be an efficient help, and, as it were, a guide to the Reverend Clergy, who, at low Masses on all Holydays of precept, are in duty bound to explain the Holy Gospel to the faithful.

There is no doubt that the Reverend Clergy of the Archdiocese, who by their wise counsel have contributed to the perfection of the work, will find in this Course a faithful friend which in the busy days of the ministry will afford them synthesized, but sufficient material for an excellent dogmatic or moral instruction to the people. Furthermore, these Outlines may always be amplified whenever the Clergy wish to draw upon their own personal experience, or to profit by the splendid bibliography which always accompanies the development of each subject.

It is superfluous to add that the value of the work is enhanced by the fact that it has been planned and executed in perfect harmony with the admirable Catechism of the Council of Trent.

The Holy Father therefore highly praises the zeal which your Grace and those associated with you in this difficult task have shown in order that the most abundant spiritual fruits might be brought to the good Catholic people of your Archdiocese by the explanation of the Gospels on Sundays and Holydays, and he sincerely trusts that the Clergy will unanimously make use of so valuable a Course of Instruction.

While adding that His Holiness, in token of particular benevolence, imparts, with all the effusion of his heart, the Apostolic benediction to your Grace, the Clergy, and the faithful confided to your care, I take this opportunity to renew the sentiments of my high esteem and to subscribe myself,

Yours most devotedly

PETER CARDINAL GASPARRI.

From the Vatican Secretariate of State,
14 February, 1921.

PROCEDURE IN THE CASE OF REMARRIAGE.

Qu. The following marriage case has just come to my notice. An Italian, about two years ago, married a Polish girl, and later got a civil divorce. The first ceremony was performed by a squire, a fact which can be proved from the records. It seems to me that such a case will have to go before a matrimonial court, and ultimately to Rome: this is not one of the cases excepted under Canon 1990. Am I right?

Some months ago a man of my parish who had been civilly married and divorced, wedded a Catholic girl before a priest in an Eastern city. No further formality was required than to show that the civil marriage had not been performed by a priest. But what was to prevent such a man, after being married by a squire, from going to the priest for the Catholic ceremony? To this it might be answered that in such case a report of the marriage would be sent to the rector of the place of baptism. This law, however, is notoriously neglected. In the case of the man from this parish just mentioned, though married months ago, the marriage was never reported to me. P. NOCIMA.

P. S. Looking further into the case which I sent you to-day, I see that it comes under the bishop's jurisdiction—the question being: Does the impediment of *ligamen* exist? How is this to be proved? I suppose at least a reference to the register of the *locus baptismi* is necessary; and in view of the possible neglect of the priest to report the marriage, where would one stand?

Resp. Canon 1069 § 2 tells us that, although a former marriage is invalid or has been annulled for any reason whatever, it is not permissible ("non licet") to remarry before the invalidity or annulment of the former marriage has been legitimately and certainly established. In other words, there must be either an authoritative sentence declaring that the previous alliance was invalid, or an authentic document attesting that the marriage *ratum non consummatum* had been duly annulled either by virtue of solemn religious profession or a papal dispensation. Consequently, in the matter of invalidity or annulment mere certitude of itself will not suffice for *licit* remarriage. The reason for this provision of law is quite obvious. For, since marriage is an object not only of private concern, but of public interest as well, it is subject to the jurisdiction of the *external* forum also. Therefore, the freedom of the parties to remarry must be proved in the external forum. Of course,

the marriage will be valid in the internal forum if contracted without diriment impediment, even though the invalidity or annulment of the previous union has not been authoritatively established in the external forum. Still, failing such authoritative action, the former marriage will be considered as binding in the external forum, and cohabitation with the second partner may be forbidden by ecclesiastical superiors until the requisite formalities have been observed.

We may now ask *who* is qualified to pronounce this authoritative sentence of nullity. Clearly it is not a matter for the parties themselves, nor for the confessor or pastor, but for those who are vested with judicial jurisdiction in the external forum. To illustrate, John marries Anne, a first cousin by blood. Only after marriage do they discover the relationship. Without doubt their marriage is invalid. Let us suppose that instead of having the marriage revalidated, they wish to separate and remarry. If so, the pastor cannot permit the remarriage until the case has been submitted to the ecclesiastical superiors and the requisite sentence of nullity secured.

The *procedure* to be adopted will depend on the nature of the impediment involved. The formalities to be followed generally, at least in the episcopal courts, are described in Canons 1960-1989, which substantially reproduce the old legislation. Nor will remarriage be permitted, as a rule, before two sentences have been rendered in favor of nullity. By way of exception, however, Canon 1990 prescribes a rather summary method of procedure for certain cases: When the existence of the impediment of difference of worship (*disparitas cultus*), orders, solemn vow of chastity, bond (*ligamen*), consanguinity, affinity, spiritual relationship, is established by means of a certain and authentic document which admits of no opposition or contradiction, and when at the same time it is apparent with equal certainty that a dispensation from said impediments had not been granted, the Ordinary, after citing the parties, may with the assistance of the defender of the bond, declare that the marriage was invalid. Neither is the defender of the bond obliged, according to Canon 1991, to carry the case to a higher court on appeal unless he prudently judges that the impediments are not certain, or that a dispensation had been probably obtained.

What has been said thus far, is said in general and with no reference to the case proposed by our correspondent. But, do the same rules apply to his case also? We have no hesitation in returning a negative answer, provided one or both of the parties to the marriage were subject to the law of clandestinity at the time. The authoritative action of which we have spoken is not required when the marriage was not contracted in due form, viz. in the presence of priest and witnesses. The following questions submitted to the Commission for the Authoritative Interpretation of the Code and the subjoined reply are pertinent (16 October, 1919; A. A. S. XI, p. 479):

> Whether the Ordinary may, without observing the formalities prescribed by the Const. *Dei miseratione*, declare marriage invalid with the presence of the defender of the bond only and without the necessity of a second sentence in the following cases:
>
> 1. When two Catholics who have contracted marriage without the prescribed ecclesiastical formalities since the operation of the *Ne temere* decree, or even previously in a place subject to the provisions of the Tridentine *Tametsi*, wish, after first obtaining a civil divorce, either to remarry or to revalidate in due form the marriage contracted civilly.[1]
>
> 2. When a Catholic who, in defiance of the Church's law, married a non-Catholic in a Protestant house of worship (either after the *Ne temere*, or previously in a place subject to the *Tametsi* and to which the so-called Benedictine declaration had not been extended), wishes, after securing a civil divorce, to enter marriage in due form with a Catholic.
>
> 3. When apostates from the Catholic faith who, as apostates, married either civilly or according to a non-Catholic rite, after obtaining a civil divorce, repent and wish to return to the Church and contract a new marriage before the Church.
>
> The answer was as follows: The above mentioned cases require neither a judicial process nor the presence

[1] Although not expressly mentioned, the case of the two Catholics who marry before a non-Catholic (minister) is doubtless included, since the reason, namely non-observance of due form, is the same.

of the defender of the bond, but are to be settled either by the Ordinary himself, or by the pastor, after first advising with the Ordinary, in the investigation which he is to conduct previous to marriage conformably with Canons 1019.

It is quite obvious, then, that when the parties have failed to comply with the law demanding the presence of priest and witnesses, the marriage is considered invalid in the external forum also, and consequently no authoritative declaration, in the sense explained above, is necessary. The matter may be dealt with by the pastor in the investigations which are conducted to determine the *status liber* of the contracting parties. Still, the matter is to be referred to the Ordinary. True, in the questions submitted mention is made of a civil divorce having been obtained. In our opinion, nevertheless, this was done to prevent all appearance of clash with the civil law. Consequently, we see no reason for demanding a different procedure where a civil divorce has not been obtained, unless prudence demands otherwise. Again, we should think that the matter might likewise be settled, after consulting the Ordinary, by any priest who is delegated by the Ordinary or the pastor to determine the *status liber* of the parties. We should also excuse from the necessity of referring the matter to the Ordinary or pastor, a priest who in danger of death is empowered by law to assist at marriage, provided there is danger in delay. In all cases, however, one must take the necessary precautions not to come into conflict with the civil law.

In conclusion, we must admit that our correspondent is justified in protesting against the action of those pastors who fail to forward a notification of marriage to the parish of baptism. Such notification is very clearly demanded by the law (Canon 1103 § 2), for most wise reasons. On the other hand, we think it scarcely necessary to remind pastors that a *baptismal certificate* alone is insufficient to show that a person is free to marry. To establish the *status liber* of the parties, other investigations are to be conducted conformably with Canons 1019 ff.

STUDY OF THE BIBLE IN OUR SEMINARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Hugh Pope's article on the "Teaching of Scripture in our Seminaries" in the ECCLESIASTICAL REVIEW for May is of exceptional interest, I am sure, to many, especially among our younger clergy. Some of us will readily admit that we have been remiss in the study of the Bible. The fault, however, is probably not entirely on the side of the student in the seminary. I recall my own struggles with a learned but very uninteresting text book by Fr. Cornely, S.J., from which the professor read or made us read parts, adding his erudite but somniferous comments. As a matter of fact we never got very far into any one subject. While we heard a good deal about what writers of long-sounding names and in different tongues had said about the meaning of words and how the higher criticism regarded this or that passage or book, I never found the least practical use for my notes taken in class about what the higher critics said. It has occurred to me, however, that, if we had studied the Bible as we studied English literature, we would have learnt something of use. Instead of dwelling for months on mooted points of controversy, let us get to know what the sacred writers have said. Ex-Senator Beveridge of Indiana recently published a book in which he urges the reading of the Bible for the practical purpose of getting at truth and deriving actual benefit from such knowledge as is to be found in the Bible. He relates how, one day, while out camping, he felt the desire to read. There was no book at hand in the place where he happened to be but a Bible. As a boy he had heard parts of the book read at family devotions, and the memory of these readings was by no means calculated to impress him favorably with the contents, which he felt were merely awe-inspiring. But for lack of something more interesting in the camp he took up the volume and began to read. He was amazed at the delight and instruction he derived from the experiment; and he wrote his little book *How to know the Bible*, in order to induce others to share his pleasure.

The fact is that we hardly learn to read the Bible until we read passages of it in the Breviary; and then it becomes for the most part a perfunctory performance, because it is a task as-

signed for a definite time. We don't get the thought in its context and the interest is broken at the end of the task. Meanwhile we spend a great amount of time and labor in studying *about* the Bible, its language, and the faults of translators. These could all be corrected in a course of reading of the text in a connected way so as to illustrate the truths which it is important that we should derive from the Bible. If more attention were devoted in the seminary to preaching and to the study of Holy Scripture, not by way of criticism but as history, law, liturgy, prophecy, and moral example, many priests who have both the good will and the talent, would be better equipped to preach, and to preach with unction and effect, than they are at present. But we were never directed into the way of that habitual reading and study of the Bible which makes for spiritual motive and insight.

A HOOSIER PASTOR.

CENTENNIAL OF THE BROTHERS OF THE SACRED HEART.

The Brothers of the Sacred Heart last month commemorated the one hundredth anniversary of their foundation. This community, whose object is to spread the worship of the Sacred Heart by the Christian education of boys and young men, was founded at Lyons, France, in 1821, by the Rev. Andrew Coindre, missionary priest of that city. The zealous founder did not long survive the work he had inaugurated, dying unexpectedly in 1826. Under his brother and successor, the nascent community struggled and suffered until 1841, when Brother Polycarp, the first Brother to occupy that position, was elected Superior-General, and the management of the congregation was placed entirely in the hands of its members. This change was followed by the most happy results. The community spread rapidly in France and abroad.

In 1847, Bishop Portier installed the Sacred Heart Brothers in his diocese at Mobile, Alabama. This was the first American foundation. To-day the Brothers direct many schools in France and have reached out into Spain and Belgium. In each of these countries there is a flourishing province with novitiate, house of studies, etc., while in America, besides a prosperous province in the United States, two large and growing provinces have been formed in Canada.

Everywhere the Brothers have been indefatigable in their efforts to spread the worship of the Sacred Heart and they have met with remarkable success.

The centennial celebration was therefore a proper and fitting time for all the students, past and present, together with all the friends of the Adorable Heart among the hierarchy, clergy and laity to unite in one grand hymn of praise and thanksgiving to the Sacred Heart for the numberless signal favors and blessings which have been showered upon the Brothers of the Sacred Heart and all their undertakings to spread the kingdom of God upon earth.

The Holy Father took occasion of the event to send the following letter of encouragement to the Superior of the Brothers of the Sacred Heart:

BENEDICT XV, POPE.

TO OUR DEAR SON, BROTHER ALBERIC, SUPERIOR GENERAL OF THE BROTHERS OF THE SACRED HEART, RENTERIA, SPAIN.

DEAR SON,

Health and Apostolic Benediction.

We have received your recent letters, as harbingers of a glorious event, for after a century of existence, the religious family which you so wisely direct is about to celebrate its happy foundation by the eminently pious priest, Andrew Coindre, at the foot of the venerated Sanctuary of Fourvière, dedicated to the Blessed Mother of God, in the city of Lyons. Truly it may be said that the Blessed Mother of God, in her benignity, sheltered you under her special protection. Although deprived of its founder, in its infancy, the Congregation spread in a wonderful manner, not only in its native country, but also in other countries of Europe and America. We are pleased to see in this also the reward of the zeal which your Institute has manifested in the proper training of youth. How deficient in this age is the Christian education of youth, owing, not to the lack of teachers, not to indifference in school attendance, but to the complete neglect of spiritual training, confining the scope of education to the task of ministering to the mind a science which, many a time, is tainted with error; furthermore, all agencies in this age are set to work to withdraw the school from the maternal guardianship of the Church. Hence those curricula in which religion has no part and by means of which a teacher may infuse into the minds of his pupils the most erroneous opinions or the most arbitrary conceptions of his own mind, so that schools are no longer the sanctuary of virtue but the

chair of impiety and very often of vice. Hence it is evident to all that common safety lies in childhood, which is the hope of better times; hence we see how important it is that its training should be not only according to the principles of true science, but better still, according to the principles of Christian morality. Therefore, in union with you, we render due thanks to Almighty God, because with His help, in the pursuit of this good work, you have deserved well of Mother Church and of civil society, and we ask that, animated by the memory of your centenary, you may continue your work with ever-growing alacrity and success. To increase still more the joy and fruit of this happy event, we heartily grant a plenary indulgence, on the usual conditions, to all those who take part in the solemn festivities of your centenary. As a pledge of celestial favors and of our paternal benevolence, we grant, in the effusion of our soul, the Apostolic Benediction to you, dear Son, to your religious and to your pupils.

Given at Rome, 12 March, 1921, in the seventh year of our pontificate.

BENEDICT PP. XV.

ANNUAL COMMUNION WITHIN THE PARISH.

Qu. Would you kindly answer the following question in regard to Canon 859, § 3: "Suadendum fidelibus ut huic praecepto satisfaciant in sua quisque paroecia"? Some priests are of the opinion that these words do not apply to the United States, but to Europe only. Some even assert that a Catholic may make his Easter duty anywhere and is not obliged to inform his pastor that he has fulfilled the precept. If this be true, what use is there in the "suadendum" of the law just quoted?

Resp. The right to require that the faithful receive their Paschal Communion at the hands of their own parish priest has been practically abrogated by the fact that it is not mentioned in Canon 462 among the functions "parocho reservatae". Since, however, canonical parishes are to be organized, and since every pastor is obliged to serve in spirituals the members of his flock, he must know whether his parishioners have duly complied with their Easter duty. Hence the faithful, though free to seek a confessor and to avail themselves of any opportunity (from any motive whatsoever) to fulfil the Easter precept, owe it to their pastor to inform him of their compliance with Catholic obligation so as to set him

at rest regarding his own duty toward them. Commentators on this part of the law state that it is obligatory on parishioners to present this information " per schedulam receptam vel alio modo qui certitudinem pariat ". (*Text. Juris Can.*, Alb. Blatt, O.P., III. p. 194.)

THE BALTIMORE CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the recent article (April, 1921) on " Catechism in Teaching Religion," by Father Cummiskey. To my mind there has been some very unwise and unscientific criticism of the venerable booklet. Father Cummiskey has come forward with an able defence. As he has aptly said, there are certain scientific and abstract terms with which we cannot dispense in communicating knowledge even to the young. One thing which distinguishes the young child from the young animal is its powers of abstraction. The little pet dog Fido will never know, even in venerable old age, what is meant by pain or hunger; but its instinct will prompt it to run from a stick with which it has been struck, or to jump for a piece of meat. Little Mary may also run or try to run from a switch or may jump for a cake; but she knows what pain is and what hunger is, she also knows what beauty is—love, kindness, pride, humility. Her mind is stored with abstract ideas, and the abstract words of the catechism do not confound or embarrass her.

The catechism as written is not opposed to any sound system of pedagogy; no convincing reason has been set forth why it should be abandoned. It may be improved here and there, but this improvement will not be effected by omitting the words sacrament, or contrition, or Trinity, or transubstantiation. Give us examples, pictures, Church History and Bible stories; but let the catechism be kept as a foundation. Nor should the Bible stories be minimized to make place for nature studies drawn from robins and milkweeds. The task of memorizing should be begun at an early age. This whole matter is clearly set forth and proved by Gatterer and Krus in their *Theory and Practice of Catechism.*

HENRY S. SPALDING, S.J.

SACRAMENTAL MINISTRATION TO NON-CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his excellent article on this subject in the March number of THE ECCLESIASTICAL REVIEW Father Slater quotes Lacroix, as follows: "If a Catholic priest hears that a non-Catholic is in danger of death, he acts prudently, provided nothing stands in the way, if he goes to him, elicits with him acts of faith, hope, and charity, and perfect contrition for his sins. If circumstances allow, he may ask afterward whether he would not wish to embrace another (the Catholic) religion if he knew that he was not in the true faith, and do all that is necessary for salvation; whether he would not wish to confess and be absolved, if this were necessary for salvation. If he answer in the affirmative, he can be absolved conditionally."

Since the salvation of a soul is at stake, the matter seems important enough to explain the last part of the quotation by the following reference to Lehmkuhl (*Theol. Mor.*, vol. II, n. 515, edit. VIII): "Dein ut dari possit clam absolutio conditionata, praestat eum adducere ut se peccatorem coram Deo et me declaret, et, concepto dolore de peccatis, etiam declaret sibi placere ut per meum auxilium in assequenda melius aeterna vita, quantum possim, ipse juvetur. Nam quod aliquando dicitur, proponendum illi esse, num si sciret necessarium esse, vellet confiteri et absolvi, hoc in se nihil est: non enim quaeritur quid vellet, sed quid velit et re ipsa faciat."

LECTOR.

MARYKNOLL MISSION LETTERS. XXV.

AMERICAN CATHOLIC MISSION,
WUCHOW, KWANGSI PROVINCE, CHINA.

Dear Father Superior,

Ever since I came to China there has been a sentence ringing in my ears. It is this: "China is turning to education."

It was almost the first thing I heard, and I have heard nothing more frequently since. It started with our first landing on Chinese soil, when the Jesuits of Shanghai dinned it into our ears; and all along the line it was the point that everybody emphasized the most. At Hongkong, Père Robert waxed

eloquent about it; it appeared to be the pet idea of Bishop Pozzoni; and, in Canton, Bishop de Guebriant actually harped on it. The missioners, too, were all of one mind. Finally, one day I said to Father M., "We have picked up a lot of good ideas in the course of our travels, but what would you say is the keynote"? He smiled, for it had become almost a joke between us. "China is turning to education," he answered, using the well-known phrase.

Two years in China have only intensified that first impression for all of us. We have witnessed the unanimity of the missionary body, and we know how their interest centers in this question. If I go to Canton, Father Thomas will at once buttonhole me and make me promise to attend his next meeting for the standardization of schools; if I run to Hongkong and chance to see Bishop Pozzoni, he immediately wants to know when we are all going to get together on that university for South China; and recently at Shiuhing, Father Henriques, the Jesuit Superior, held me over a day to discuss the general school problem here, "For you know, Father," said he, "*China is turning to education.*"

Indeed, one can see it for oneself. The most superficial observation is sufficient for that. The people are avid for education. Really, to see people so eager to learn is a new phenomenon to me. I do not imagine that this situation could be paralleled short of the rush to the universities in the Middle Ages. And it is not only the parents who are anxious to have their children educated: the children themselves are equally concerned about it. The people of China, men, women, and children, are out for education; it is the one great desideratum of the national mind. And, of course, they are going to have it.

The question arises as to what sort of education the Chinese are to procure. The main choice between the two systems—the Confucian and the Western, as they may be called—has already been made by the people, and they have practically chosen the Western. This is not to say that Chinese subjects will not be studied—such as their own language and literature, for instance; for these would be retained in any scheme of instruction. But the people are no longer content to spend the best years of life simply committing to memory texts from Confucius. Their school curricula will naturally carry certain

subjects peculiar to their own country, but the rising generation is going to be fed on pretty much the same mental pabulum as our own boys and girls, and the brand of education in vogue will emphatically deserve to be called Western. This term, of course, simply means that system pursued in Europe and America.

The school problem is actually the largest problem we have to face. We are alive to it, and if our plans go through, we shall "jump into the game with both feet" before very long. Just now, however, I wish to call your attention simply to one phase of it; namely, the matter of educating Chinese students in America. Needless to say, our principal work will be done here on the ground; that is obvious, for the Chinese are not going to emigrate in a body to America or anywhere else. But the principle of sending a few chosen subjects abroad is important, as I have often heard you yourself remark, and this is what is on the *tapis* just now.

Whatever one may think of the advisability of the Chinese going to a foreign country to study, it is simply a fact that they are going. I think it is due to two chief reasons. With some it is the fashion, much as it is used to be the thing with us to go to Heidelburg and other European universities; with others it proceeds from a realization that they will get a better training abroad than they are able to secure at home. For our part, we approve the principle strongly, and we give as our reason that, if rightly engineered, it can become a powerful means for the extension of God's Kingdom in China.

Of course, there are objectors—many of them; both among Chinese and foreigners. The term "*those Returned Students*" has become almost a by-word with some, and one prominent Chinese writer recently asserted that the only accomplishments of the Returned Student are an ability to wear foreign clothes and a knowledge of tennis. Another Chinese writer formulates the chief charges against the Returned Student as follows: "impractical", "disinclined to work," "knows nothing about China," "apes the foreigner," "unwilling to begin at the bottom," "inclined to look down on things Chinese," "acquired foreign cussedness rather than foreign virtues," and, "generally of no account". This is a formidable indictment, and there is some truth in it; for it has worked out that way in

many cases. But from their very nature these are all avoidable defects, and do not impugn the positive benefits which accrue from the plan.

To our mind the way it ought to work is this: picked boys —and girls, too, I hope—will attend Catholic colleges and universities in America, where they will receive principally two things; namely a strong grounding in and love for their Faith, and a disciplined mind that will enable them to wield influence for good upon their countrymen when they return. They will also learn many things of material benefit, such as how to develop China industrially, how to purify Chinese politics, how to use a knife and fork, and how to walk and perhaps dance. It will be a splendid thing to develop China's industries and to strengthen the governmental system; and although there are plenty of people ready and anxious to do all this, our students will contribute their share, also. Our special hope, however, is to do a great deal more for China by helping to bring her to a knowledge of God and His laws; and it is on this basis that we favor sending students to America.

A word one often hears here is prestige. And one often hears it in this connexion. It is thought that Catholic boys could be sent abroad for a higher education, so that they might return as superior creatures and thus lend, or give, if you wish, prestige to the Church. There is a distinction to be made here, unless I am mistaken. We do not want prestige itself so much, but we want that which creates prestige. We do not want the Church to be admired because many of her adherents are highly educated men; we want those men, by actually using their superior advantages, to make people not only admire, but embrace, the Church. We want something real; not simply something that exists in peoples' minds. Prestige can be dissociated, one sees, from the actualities or good qualities that should create it. In short, one Demosthenes is worth ten Ciceros, and while we would not go to all this trouble just to make the people say, " How well he speaks," yet we are justified if we expect to hear them declare, " Let us march against Philip ".

We are all convinced that great good will come from leavening the mass with a small proportion of American-trained Chinese. These students will serve as a stimulus to

their coreligionists in China, and will be the leading spirits in that strong body of Catholic laymen which must be built up, if the Chinese Church is ever to stand on its own feet.

A special opportunity is open to us Americans in this connexion. Everybody knows that the Protestant missionary bodies are instrumental in sending students to America every year, and it is true, also, that many pagan boys are going of their own accord. This exodus has been going on since 1872. Consequently we are able to gauge somewhat the utility of the practice by the fruits already produced. Undoubtedly the results have been good, although they have not been realized in the fullest possible measure, by any means. It is true that many of China's most enlightened and influential men are found among the Returned Students, but they have not quite lived up to expectations, and, here, perhaps, is the reason.

A prominent American in China has lately written several articles. He gives to America-bound students this advice, which the Chinese are disposed to follow:

> Twenty years ago Chinese students in the United States were for the most part enrolled in academic courses. To-day the vast majority are devoting their talents to the study of engineering, medicine, agriculture, commerce, and education. So far as academic training is concerned, there is little use now for the Chinese student going abroad. If his education in the United States is to serve him on his return to China, it must be *intensely practical*. He must supplement his course in engineering, agriculture, commerce, etc., with work in an industrial plant, on the farm, and in the business office. He must learn to translate his education into action.

The same writer says in another article:

> The Chinese student proceeding to America should go with definite ideas in mind as to the character of the training he seeks, and endeavor to ascertain the place and institution which will best fit his needs. . . . Coming as the Chinese does from an environment ultra-academical in nature, he should avoid, for the present at least, the more academic of American collegiate institutions. . . . Generally speaking, Chinese students would do well to matriculate at institutions offering the more practical courses. Pratt Institute, Brooklyn; Carnegie Institute, Pittsburgh; Armour Institute, Chicago; Drexel Institute, Philadelphia; and the Case School of Applied Sciences, Cleveland, are some of the schools which should not be overlooked

in this connexion. . . . The New China needs men trained to build and operate railways, steamships, tramways, and industrial plants, to install power plants, municipal utilities, sanitation and irrigation, and drainage systems; introduce scientific agriculture and afforestation, raise thoroughbred pigs, cattle, and poultry, to improve China's fruits, field crops, and textile plants, develop modern banking, business methods, and corporate enterprise, open up the country's vast resources in mineral wealth, develop an effective press, and a well-administered system of local, provincial, and national government; perfect a body of civil and criminal law, and courts capable of guaranteeing to the people protection in their legitimate pursuits and aspirations; and build up a system of public elementary and vocational instruction designed to afford every boy and girl an opportunity for an education suited to the demands of his environment.

Of course, this writer is nothing more or less than a thoroughgoing American when he gives advice of this nature. Our country is famous for practical ideas. Another Far-Easterner, a gentleman connected with the Shanghai American School, holds equally typical views, if he is reported correctly in a recent paper:

The United States has made greater strides and more advances along educational lines than any other nation, in breaking away from traditional lines. . . . Among the white races, education has always tended to break away from tradition and to base itself on the practical needs of the race. . . A step in making the curriculum practical in its content is shown by the work of the night school of the Y. M. C. A. Some of the following subjects are taught: advertising, salesmanship, window trimming, sign painting, sales management, business correspondence, mail order business, business interviewing, selling and soliciting conversation, automobiling, bookkeeping, etc. . . . American education is progressing toward the practical in its method. There is a long list of movements within the educational realm to-day, such as part-time schools, continuation schools, vocational guidance, wider use of school plants, and an introduction for the teaching of thrift. Many advances are being made along the lines of measurements and psychology tests, the consolidation of rural schools, physical training, the teaching of health and sanitation, and sex hygiene.

These writers outline exactly what is being actually done. Chinese boys with little more than a grammar school educatio·

go to America and enter the university. They have the good example of our own American boys (who nowadays omit the college); so they can hardly be blamed. But we need lose no sleep over the situation. Not that we disapprove of practical education. That is furthest from our thoughts, for it certainly has its place—such, for instance, as in the Y. M. C. A. night school noted above. But we do maintain that China is not likely to be preponderatingly influenced by persons who have only the qualification of being practical.

This, then, is the special opportunity of which I speak. Let our separated friends train up the practical men if they can—the railroad builders, sign painters, and sex hygienists; while we turn to the formation of educated gentlemen, "men of God, fitted to every perfect work". It will surprise me, indeed, if we are not obliged later to lend a hand with the material needs of the country; but at any rate others are welcome to the Carnegies and Woolworths of China, if we can have the Gladstones and the Ozanams.

There is only one drawback to the plan of sending our boys to America. It is the fact that they have very little money. Our converts, as you know, are recruited almost wholly from the poorest classes. Consequently, if this scheme is to be operated on anything like the scale desired, it will be necessary to secure some sort of subsidy for these students. This could come either by the building up of a scholarship fund for Chinese students, or else by a reduction in fees on the part of our Catholic colleges and universities. And the best plan of all would be a combination of both. One imagines that our schools would not be slow to meet us half-way in this matter; and at least we can assure them that such action would contribute directly to the strengthening of the Church in China.

We are conscious of your deep interest, and we present these ideas in the hope that you will be able to take some steps for their realization. With best wishes, I am, please believe,

Your obedient servant,

JAMES E. WALSH, A.F.M.,
Pro-Vicar of the American Mission.

CEREMONIES AT REQUIEM MASSES.

Qu. Kindly inform a number of priests who have been disputing about the following points. Is there a decree determining whether the acolytes rather than the deacon and subdeacon of solemn Mass are to minister the water at the Lavabo? At solemn Requiem Mass should the subdeacon carry the cross when leaving the sacristy to go to the entrance of the church where the celebrant first blesses the body before it is brought into the church?

Resp. There is no special decree, to our knowledge, against the practice (endorsed by many accredited liturgical interpreters) according to which the deacon and subdeacon minister at the Lavabo in solemn Requiem Mass. Schober, a member of the Sacred Congregation of Rites, in his work *Ceremoniae Missarum Solemnium* mentions the different practices or customs, and quotes the authorities for each. He himself concludes in favor of assigning to the acolytes of the Mass the duty of presenting cruet and towel at the Lavabo. The reason he gives is that the text of the rubrics in the Missal makes no mention of the rite in a Requiem Mass as part of the deacon or subdeacon's functions; and that therefore the ceremonies are to be observed as in other solemn Masses, concerning which the Missal states (P. II, tit. 7 n. 10), " ministrantibus *Acolythis* ampullam aquae cum pelvicula et manutergio ".

On the other hand, such authorities as Baldeschi, Martinucci, and Wapelhorst expressly assign the duty of presenting the water and towel at the Lavabo in solemn Requiem Mass to the deacon and subdeacon. If it is not done in the ordinary solemn Mass, it is because the subdeacon is engaged holding the paten, whereas this is not the case at Requiem Mass. Evidently both methods have the sanction of custom and each has a reason.

As to the second point, the Ritual and Ceremonials direct that an acolyte (cross-bearer) carry the cross while the coffin is brought from the house to the church, which means to the front of the altar. At the Absolution in the church, however, and thence to the grave, the subdeacon carries the cross.

INTEGRITY AND VALIDITY OF THE RITE OF CONFIRMATION.

Qu. We had a large class at Confirmation this year, as the bishop had not been on visitation for some years. Some of the confirmands came a long distance, and as the bishop insisted on beginning punctually, two of my candidates were late. They came in just as the initial imposition of hands had been completed, but promptly placed themselves in line to receive the remaining rites. Afterward I noted the words of the Code (Can. 789): "Confirmandi si plures sint, adsint primae manuum impositioni seu extensioni, nec nisi expleto ritu discedant". Must these late-comers be confirmed anew, or did they receive the sacrament? They had no godfathers, for these were left behind in the crowded church and made no effort to get to the altar rail.

Resp. Whilst the canon makes the observance of the ceremony obligatory in the reception of the sacrament, its omission does not invalidate the sacramental act as a whole. Even if the bishop knew of the omission, he might licitly go on, provided the candidates be present at the second imposition of hands, which is simultaneous with the unction of chrism in form of a cross on the forehead. The same is to be said about the final blessing, although the canon ordains that the candidates remain to the end. There is a decision of the S. Congregation of Propaganda (17 April, 1872) determining the essential of the ceremony in Confirmation to the above effect. As for the presence of a godfather, the canon reads: "si haberi possit".

WITHOUT A MISSAL AT THE ALTAR.

Qu. In going to a mission to say Mass one morning my automobile broke down on the road. I left the machine and got a neighboring farmer to drive me to the little church. When I arrived, I found that I had left my missal in the car. The people were waiting for Mass, and to go back for the book after the delay would have taxed their patience, especially as some of them were fasting. I had, moreover, a number of confessions to hear. Under these circumstances I explained my difficulty to the congregation and asked if anyone had a missal. An old lady brought me her English prayer book—one of Father Wynne's Mass books. It looked respectable, had large type, but the text was of course English. Now I said to myself that with a little indulgence of grammatical mistakes on the

part of the Church, I could probably translate the vernacular to something like the Latin Missale. And this I did, my facility in using Latin being rather admired (as I learnt afterward) by the people who realized the nature of the experiment. Was I justified in this or is the obligation to use the "editio typica" so strict as to make the act a violation of rubrical law?

Resp. Whilst the rubrics of the Mass regarding the "ornatus altaris" are of strict obligation, an exceptional deviation, which in no way involves lack of reverence, but is conditioned by the desire to make the graces of the Holy Sacrifice and Communion accessible to the faithful, could hardly be construed into a fault. Theologians condone the entire absence of a missal through necessity and where a priest is morally certain that he can remember the Mass formulary, as in the case of a Requiem Mass.[1] In the present case it would be a question merely of accurate reproduction of words in the Latin, while in all other respects the English missal offers a perfect typical copy, so that nothing is wanting in the essentials prescribed by ecclesiastical law.

ABSOLUTION FROM CENSURE BY TELEPHONE.

Qu. I know that confession and absolution by telephone or letter are not held licit in the practice of the Church. Is there any prohibition against obtaining absolution from *censures* by telephone or telegram?

Resp. No. Censures are ecclesiastical punishments, independent of the sacramental rite. Hence they can be remitted in any manner that is practical.

RENEWAL OF THE SACRED SPECIES.

Qu. The Roman Ritual prescribes the frequent renewal of the Sacred Species, but does not say how often or at what interval of time. My former pastor was very particular and had the Hosts in the ciborium and the lunula renewed every week. My present pastor wants it done every two weeks. What is the sanction or obligation as interpreted by theologians?

[1] Pruemmer, *Manuale Theol. Moral.*, III, n. 297, et al.

Resp. The prescription to renew the Sacred Species rests on the principle of guarding against corruption and therefore irreverence. The ancient councils succinctly state the matter thus: "Particulae consecratae toties renoventur quoties pro locorum conditione necessarium sit ut omne periculum corruptionis sollicite avertatur" (Conc. Vien., III, 4). The Ceremoniale Episcoporum (I, 6 n. 2) prescribes renewal once every week; and that is a safe ruling, since, where the practice is to reconsecrate at longer intervals, a casual forgetfulness to do so may cause the irreverence against which the Church cautions us. Apart from this danger of forgetfulness much depends on the climate, and many diocesan statutes are content to prescribe that the renewal take place within ten days or two weeks.

THE AUTHORITY OF THE "ORDO".

Qu. We were taught as a principle in the liturgy class that when "on ceremonies" we are to obey the directions of the Master of Ceremonies, even if he happens to be in error. Likewise, if we have any doubt about the ordering of the Divine Office, we should follow the directory or Ordo. Now I can understand the authority of a Master of Ceremonies in public functions, and how any disagreement with him would be apt to create disorder in the sanctuary. But why should one follow an error made by the compiler of the Ordo or perhaps by the printer, when one is perfectly sure that there is such a mistake. Will you please give an explanation for the guidance of a student in sacred Orders?

Resp. There is no authoritative principle that one must follow the Ordo when it is plainly in error. The principle, rightly understood, is that if one *is in doubt* about the directions of the office he should follow the Ordo. The principle is one that is intended to satisfy the individual conscience. But in the matter of obeying the Master of Ceremonies, there is question of public order and edification, which would be disturbed if special knowledge were set against appointed authority.

Ecclesiastical Library Table

RECENT THEOLOGICAL PUBLICATIONS.

Theological treatises on the moral virtues are none too numerous, although the subject offers extensive opportunities for explanation and discussion, and has, moreover, the advantage of being eminently practical. Hence the appearance of *Tractatus de Virtute Religionis* (3rd edit. 1921), published at Bruges by the Rev. O. E. Dignant, D.D., is very welcome. The treatise is divided into three parts. The first considers the virtue of religion in general; the second treats of the specific acts of religion—prayer, adoration, vows, etc.; the third is a brief discussion of the sins opposed to the virtue of religion. The section on prayer, though brief, is quite complete. It is interesting to note that Dr. Dignant favors the opinion of Suarez and Lessius that the souls in Purgatory can pray for themselves and thus obtain a mitigation of their punishment—an opinion which is usually disregarded by ascetical writers. Treating of the qualities requisite in prayer that it may be infallibly efficacious, Dr. Dignant takes exception to one of the conditions laid down by St. Thomas. The Saint asserts (Summa II-II, Qu. 79, a. 15) that infallible efficacy is promised to our prayer only when it is a petition in behalf of ourselves, and adduces in proof the words of our Lord, "If you ask the Father anything in My Name, He will give it *to you*" (Jno. 16:23). Dr. Dignant holds that this condition cannot be deduced from our Lord's promise; for when God grants a favor to another at our bequest, He may be rightly said to give it to us. The Canaanite woman (Matt. 15) prayed, "Lord help *me*", when she petitioned for her daughter's cure, and our Saviour answered, "Be it done to *thee* as thou wilt". The requisite condition, Dr. Dignant contends, should rather be that we pray for one who is rightly disposed (whether ourselves or another). This opinion he substantiates by I Ep. Jno. 5:16, where infallible efficacy seems promised to our prayer for our brother.

A notice of the treatise on Confirmation by Fr. John Umberg, S.J., has already appeared in these pages. One of the noteworthy features of the work is the emphasis that the author

lays on the necessity of Confirmation. Although the Code states "hoc Sacramentum non est de necessitate medii" (Can. 787), Fr. Umberg considers that this statement refers to necessity of means in the strictest sense (as is ascribed to Baptism), and that Confirmation is necessary as a means of salvation in the same sense that prayer is necessary. In other words, for adult Christians Confirmation is the ordinary means of preserving the state of grace amid the temptations and spiritual combats of life's journey. Just as the Apostles would not have been able to endure the manifold trials of the Apostolate without the assistance of the Holy Ghost which they received on Pentecost, so the ordinary Christian cannot preserve his soul from sin without the supernatural help of Confirmation. The supposition is, of course, that a person has the opportunity of receiving this Sacrament, for God will supply extraordinary means of grace to those who, through no fault of their own, are unable to receive Confirmation. Fr. Umberg's view on this point will be considered by some as rather extreme, since, as Noldin says (Vol. III, n. 92), the question of the necessity of Confirmation even by merely ecclesiastical precept is still disputed.

An extensive disquisition on the meaning of the phrase "Filius hominis", so frequently employed by our Divine Redeemer in reference to Himself, was published a few months ago by the Vatican Press. The author, Dr. Francis Roslaniec, a student at the Biblical Institute, endeavors to prove that the expression is not merely a synonym for "man" or "I" or the "ideal man"', but is a phrase indicative of Christ's Messianic dignity, taken from the prophecy of Daniel, where the glory of the Messias is foretold: "I beheld, therefore, in the vision of the night, and lo, one like the son of man came with the clouds of heaven" (Dan. 7: 13). It was in this sense that our Lord designated Himself as "Filius hominis" from the very beginning of His public life, and not merely (as Holtzmann would have us believe) after the confession of St. Peter (Matt. 16). Dr. Roslaniec is to be commended for the clear and orderly demonstration of his thesis. Beginning with a brief summary of the various interpretations of "Filius hominis", he next considers the signification of the expression in Hebrew, Aramaic, and Greek. Then he examines the use of the term in

the canonical books of the Old Testament and the apocryphal book of Henoch, and finally discusses the phrase as employed by Christ. In an Appendix, the author argues that the full sense of "Filius hominis" includes also the idea of Christ's Divinity. Such was the meaning of Daniel's prophecy, and such was the sense of the expression as employed by our Blessed Lord.

In *Die Echten Schriften des hl. Thomas von Aquin* Dr. Martin Grabmann has published an extensive and painstaking research to determine which of the writings attributed to St. Thomas are authentic. The occasion of this work was the publication a decade since of *Des Écrits authentiques de S. Thomas*, by Fr. Mandonnet, O.P. The latter had laid down as a safe and sure norm of determining the Saint's writings the catalogue of Bartholomew of Capua, who testified at the process of canonization of St. Thomas in 1319. Dr. Grabmann considers this catalogue insufficient and at times faulty; and employs as criteria all the ancient catalogues as well as the manuscripts of the Saint's writings. He even ventures to point out in the case of some incomplete writings the exact place where St. Thomas terminated his work and subsequent authors began. As Dr. Grabmann's book is quite lengthy and its topic is very complicated, we may safely assert that it will not be extensively circulated in America.

The large number of treatises on the Blessed Virgin that have appeared recently testify that the Mother of God still retains her exalted position in theological circles. A Spanish version of the Rev. L. Garriguet's *La Vierge Marie* has been issued at Barcelona. The author views our Blessed Lady under a threefold historical aspect—in the mind of God and the expectation of mankind, on earth, and in heaven. Fr. Godts, C.SS.R., has published at Brussels an essay entitled *La Corédemptrice*, the purpose of which is to justify the application to Mary of the title Co-Redemptrix. In the *Irish Ecclesiastical Record* for February the Rev. Edward James writes on "The Blessed Virgin Mary in St. Irenaeus" and demonstrates against Dr. Hitchcock, author of *Irenaeus of Lugdunum*, that Mary's divine maternity and perpetual virginity as well as the active part she took in the Redemption were taught by this second-century Father. Even her Immaculate Conception

may be deduced from the complete antithesis that St. Irenaeus places between Eve and Mary.

A lengthy article by the Rev. I. Kramp, S.J., on *Magisterium Divinale*, a theological work of the thirteenth century by William of Auvergne, Bishop of Paris, was begun in the fourth number of the *Gregorianum* for 1920. Fr. Kramp's purpose is to point out the extensive influence exercised on the writings of Alexander of Hales by William of Auvergne and to show the important part the latter took in the development of thirteenth-century Scholasticism. Fr. Kramp writes in German but he has appended a Latin translation to the first two numbers of his article.

It is to be regretted that Cardinal Billot's series of articles on God as the efficient, exemplary, and final cause of the universe, which was begun in the first number of *Gregorianum* has been discontinued. However, the learned Cardinal contributes to the January number of the current year an appreciation of a book entitled *Les Origines du dogme de la Trinité* by the Rev. Jules Lebreton of the Catholic Institute of Paris. The method followed by the author, namely of considering the infallible authority of the Church as of paramount importance in the quest of historical data, wins the warmest approval of Cardinal Billot and is placed in strong contrast to the method employed by those who entirely disregard the *Magisterium* of the Church in their historical investigations. Fr. Lebreton devotes a good portion of his book to comparing pagan mythology and the Hellenistic speculations on the *Logos* with the Christian doctrine of the Holy Trinity. The striking contrast between these human aberrations and the revealed mystery of God's inner life is clearly demonstrated.

A very good exposition of the advantages of the "heroic act" is contained in the Spanish fortnightly review *Revista Ecclesiastica* (Vol. II, 1920, p. 223). The question asked is whether this renunciation of all the satisfactory fruit if our good works is not contrary to the charity we owe to ourselves. The response states that not only is the heroic act not contrary to charity—for it has received the approbation of several Popes—but it is an act of the most exalted virtue and is most pleasing to God and meritorious for ourselves. A similar exposition of the heroic act is contained in the *Liguorian* (Oconomowoc,

Wis.) for March, 1921. It is rather interesting in this connexion to note what Dr. Pohle states in regard to the heroic act, "It is doubtful whether God accepts such a sacrifice and actually deprives those who make it of the satisfactory values which they surrender" (*Eschatology*, p. 98).

At the beginning of the current year, the management of the *Nouvelle Révue Théologique* was transferred to the Jesuit Fathers of Louvain. The periodical will be published, however, as previously, at Tournai. There is every reason to expect that the periodical will retain the high standard that has characterized its articles in the past.

Amid the abundance of practical theological questions that the Code has occasioned, it is good to find a little scholastic speculation. The *Collationes Brugenses* for December, 1920, treats the question of the end of the Incarnation—would the Word have become Incarnate if Adam had not sinned? The writer, H. Lamiroy, defends the teaching of St. Thomas, that the adequate and only end of the Incarnation is the redemption of fallen man.

The Call to Unity, by Dr. William Manning, the Episcopalian Bishop of New York, shows the earnest desire of the writer to realize the prayer of Christ, "Ut omnes unum sint". However, he lays down as conditions of unity, that the Church of Rome renounce some of her very fundamental doctrines—the monarchic hierarchy and the sacramental system. Such conditions are, of course, impossible. The only way to unity is by humble submission to the divinely-appointed authority of the Catholic Church.

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SERMON TOPICS.

Two principal worries afflict the young preacher. The first in logical order, and mayhap not the last in importance, is the subject matter[1] of his next sermon. The other is the one to which works on homiletics give almost exclusive attention, namely, the treatment of the topic which has been chosen.

The first worry is the topic. A recent writer has framed it in the question which forms the title and topic of his article in *The Homiletic Review*:[2] "What Shall I Preach About Next Sunday?" What, indeed? A smart answer might refer to St. Paul's easy solution of the difficulty. His formula was simple. He preached Christ crucified. That doctrine was a stumbling-block to the Jews; to the gentiles, foolishness. It had to be urged and insisted upon constantly. But St. Paul found many other topics in his letters to the Churches.

But what is the difficulty? The same number of the *Homiletic Review* gives ten themes with appropriate texts for the following month's sermons (page 337). The homiletic department of *The Expositor* (Cleveland) gives each month very many themes attractively expressed together with appropriate texts and sometimes fairly full outline-sketches. The Protestant preacher might well seem content. The question with the writer who has mooted the matter is, however, the preacher's "appeal" in the sermon, his power to interest his auditors:

> It may seem a long cry from short-story or drama writing to the evolving of sermons; yet, after all, the underlying need is the same. To be effective, all three must appeal to the audience whether reader or listener. The sermon as well as the story demands that indefinable something that the story-writer calls "punch".
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> . . . Granted it is that the minister—as well as the serious writer—is not seeking, primarily, either the plaudits of men nor [*sic*] the mere money with which to exist, but is striving to do his bit in his

[1] The word "topics" is used in the present paper in its general modern meaning of "theme" or "subject", and not in its rhetorical and technical sense. The word "subject" is sometimes used for "title". "Subject matter" is rather heavy. "Theme" is specific, but is often identified with "subject", although sometimes distinguished therefrom, as by Genung in his illustration from Irving's Sketch Book. Irving chose "Christmas" for one of his "subjects", but his "theme", says Genung, "evidently is, 'Influence of English Christmas observances on my heart and imagination'".

[2] October, 1920.

own particular way for the betterment of his fellows. All the wielders of the pen find themselves at times facing the blank wall of necessity up which they must somehow climb. "What shall my next story or play be?" and "What shall I preach about next Sunday?" are twin puzzles.

The minister has his ways for providing new material, though many are slipshod and haphazard. There is the note-book crammed with texts, themes, and topics with appended suggestions; or there is the file-drawer or old shoe-box with a litter of jumbled paper, like Jonathan Edwards' trunk. It is possible, as so many have proved by long experience, to find something in this "five-and-ten-variety" assortment which may do. But would it not be better to know what kind of appeal is best suited to the time and circumstances and to be able quickly and surely to find the appropriate material? This is not as impossible as may at first thought appear. Herein lies another reason for calling the preacher and the writer kin.

It is not desirable to follow the writer any further in his suggestion that the preacher could find in "six human emotions" (which he specifies and subdivides into topics) that variety, that spice of life which his pulpit desiderates and which, he declares, the writers of stories and dramas find therein. Timeliness is the important thing.

Of course, the Catholic conception of preaching is somewhat different from this. The intellect of the congregation must not merely be furnished with truths but with a body of truth, doctrinal, moral, liturgical. The will of the congregation must be stimulated to accept that body of truth and to put it to good use. That is the end to be reached. The methods will vary much according to the skill of the preacher and the particular habits of mind of the auditory. *Non nova sed nove.* The preacher must indeed be as interesting as possible in his presentation of truth. His is the task, whilst teaching, to please and to move.

The Catholic preacher has an advantage over many a Protestant minister. He has the series of Sunday Gospels and Epistles—a traditional mine for topics and texts, a mine opened up to him and fully explored alike by the homilies in his breviary, by the well-nigh innumerable sermons of the masters in pulpit oratory that have become classics, and by the endless stream of current pulpit exposition appearing in volumes and periodicals.

He may nevertheless still remain perplexed about his selection of a topic. He faces an embarrassment of wealth even in what few sermon-books he may have at hand—so many different topics with accompanying texts for each Sunday! He feels that his own sermon, to be properly effective, ought to be his own composition. Can he not strike out something relatively original, suited to his own people's more immediate needs and capacities, timely in a special and parochial way, interesting from a purely local point of view? Yes, of course; that should be the preacher's aim. If he have eyes to see and leisure to look, interest and appropriateness lie all around him. There are sermons in stones as well as in books. And as for books, they can be found in the running brooks. There is good in everything. The page of Revelation he has read and studied. The page of Nature also lies spread out before him. Material is at hand in greatest abundance.

What, then, is the difficulty? Sometimes, indeed, there is no difficulty. A scandal in the parish, a collection for home or foreign missions, the need of a parish school or convent or house, the first Mass of a young priest, a novena or triduum or Forty Hours Devotion or mission—all these suggest the appropriate topic. But there are the fallow Sundays, undedicated to any special purpose. Normally, they are in the great majority. What to do with them?

One part of the difficulty may lie in the unformulated thought that the customary haphazard selection, Sunday after Sunday, of pulpit themes tends to give a miscellaneous character to truth, as if it were a heap of stones rather than a house, a congeries rather than an organism. Since Catholic truth is an organized body, it can be anatomized; and if this be done skilfully and in logical sequence, each part becomes a topic, the correlation of part with part also becomes a topic, and the preacher's way stretches out before him in a well-defined vista. He needs not to worry about his topics. Thus he has the Creed, the Commandments of God and of the Church, the Sacraments, the seasons of the Church Year and their liturgical adornment and symbolism.

Catholic works on homiletics sometimes give attention to the plan of such a course of sermons. They approve it, and help the preacher to construct a course of sermons that shall

embody the idea. The help they give is not usually particularized and detailed, Sunday by Sunday, but is given in bold and sparse outline. It will be the preacher's business to make the more detailed and specific outline.

It is clear that such a course of sermons, extending doubtless over several years, will cover all the duties and rights of Catholic holy living. Once the plan is fully sketched, the preacher will have his topics at hand, ready made as it were. He will not be puzzled by the question of selection. His remaining puzzle will be the treatment appropriate for each topic and for the capacity of the auditory.

Such a course would have other advantages besides that of saving the preacher his moments of embarrassment and puzzlement over the selection of a topic.

First of all, it would meet the need of instruction for the people in doctrine, moral, and worship. There appears to be a general conviction that such instruction is much needed.[3] Many Catholics have reached adult life without systematic training in Catholic duty. Even those who have passed regularly through parish schools and even, it may be, through still higher institutions of learning under Catholic auspices, would profit by a course of sermons based on the catechism but not catechetical in form. For *repetita juvant*, and the outlines of memorized instructions grow fainter and fainter as the years of workaday life in the world pass by. Meanwhile, unfortunately, the early convictions of faith have perhaps been subtly assailed and partially undermined by casual conversations with unbelievers of all shades of doubt or denial, by indiscriminate reading of books or periodicals, by the nagging trials of life and by what to many will seem life's purposelessness and terrible confusion, by gross scandals and by the occasional conflict between Catholic ideals and Catholic practices.

[3] Kelman, *The War and Preaching* (p. 15) speaks for the Protestant congregation: "For *education* as the object of preaching, much may be said. No one will deny the value or the necessity of it, for the ignorance of the average hearer concerning religious truth is beyond all belief. It is this colossal ignorance, even in otherwise well-educated people, which constitutes the chief difficulty of the modern pulpit." And this in spite of the very slim bundle of doctrines supposedly held by any Protestant sect and presumably inculcated in Sunday Schools, prayer-meetings, Bible classes, courses of lectures, revivals and such extraordinary visitations as those of the Rev. William Sunday. Catholic living, on the other hand, is based on a larger and more intricate structure of belief and practice. Education here, begun in parish schools, should be continued indefinitely in Catholic pulpits.

Now sermon-topics chosen at haphazard may indeed sometimes hit the mark—may enlighten some darkened mind, may encourage some fearful heart, may stimulate some weakened will. Such a result will, however, be attained rather by good luck than by good guidance.

A second advantage of a full course of sermons on Catholic living is that, when properly planned and sketched in some detail, there is hardly the possibility of contradictory statements about matters that are not of faith. An example will illustrate my meaning. During Eastertide, two priests preached in the same Cathedral church. One of them declared that, although the Sacred Text made no mention of our Lord's appearing to His Mother after the Resurrection, we could rest assured that He must have done so, since He was a perfect Son and would not forget the reverence a good son pays to a good mother, but would certainly rejoice her heart by any good news. The priest who occupied the pulpit on the following Sunday commented on the silence of the Gospel narrative and drew from that silence the lesson that Our Lady continued, even after the Resurrection, to be the Queen of Maryrs and the Mother of Sorrows—that our Saviour denied His presence to her in order to make her heavenly deserts even more glorious by her earthly desolation. What qualifying statements each preacher made in his exegesis, I do not know. At all events, the impression left on the mind of one devout listener to both sermons was obviously disturbing, and I was asked to harmonize the statements.

Again, a regularized course of sermons would obviate the difficulty of frequent treatment of the very same theme by different preachers. Four priests were invited to preach at a "Forty Hours". The first one spoke on "Prayer". The second one preached on "Prayer". The third one treated the subject of "Prayer". The fourth one—(my synonymy is panting)—discussed the need of "Prayer". It is to be hoped that the four sermons were at least original. But the curious occurrence attained the proud eminence of a clerical classic in that diocese.

In his *Manual of Sacred Rhetoric*, Father Feeney notes[4] three advantages, which may be summarized as follows: (a)

[4] Second edition, 1915, pp. 70-74.

The Catholic laity, properly instructed in their religion, could —especially in America—influence their Protestant neighbors through the example of a consistent Catholic manner of living. Example is more powerful than precept. But (b) the laity, whilst avoiding the attitude of preceptors in religion, would be prepared to give adequate reasons for the faith which is in them. There are many honest inquirers, and the replies need not be contentious or argumentative, but need only state the facts (in contradiction of the misrepresentations and distortions now current) of Catholic belief and practice. Meanwhile (c) the preacher should, by a course of instruction, fulfil the earnest hopes expressed in the Third Plenary Council of Baltimore for a connected and adequate presentation of Catholic truth. This presentation might follow the order of the Roman Catechism, of the diocesan catechism, or of any approved author. "The fathers of the council", says Father Feeney, "did not wish to interfere with the liberty of preachers by imposing on them any formal precept regarding the choice or sequence of subjects; yet, for all zealous priests, the united exhortation of their bishops assembled in synod will have the directive influence of a law, especially when the exhortation results from intimate knowledge of the requirements of the people."

If a detailed scheme of sermons which should apportion specified themes to specified Sundays were constructed for a particular parish, each preacher would know a long time ahead what topics were to be handled by himself, and he would have leisure for the work of reading, meditation, planning and composition. Certainly, he would be spared an embarrassing search for a theme or topics, and thus one of his major puzzles would be automatically solved.

If, for any diocese, such a detailed scheme were outlined by episcopal authority (perhaps better, even by episcopal mandate), the best and most practical learning of the diocese could be invoked in the construction not merely of a consistently planned series of sermons, but as well of a fairly detailed sketch for the treatment of each sermon in the series, together with references to easily accessible works of information or unction under each topic. A common feature of our American city-life, namely the frequent migrations of persons and even

families from parish to parish, would not interfere with the sequence of instruction, since, on any given Sunday, all parishes alike would have sermons on only the assigned topic. If it were at all feasible to have a nation-wide schedule for a complete course of sermons—with whatever interruptions might be deemed advisable for the introduction of special topics of national interest—we should have an ideal state of things, and an impressively authoritative sanction for the series of sermons.

It is true, of course, that every diocese must meet special conditions of Catholic life within its confines, and so must each parish within a diocese. If these conditions could not be regularized by authority (for instance, by assigning some definite Sunday of each month for purely parish or diocesan topics, by way of exception to the planned series of sermons), it might be well to have two sermons, both of them appropriately shortened, on one (exceptional) Sunday—one sermon professedly following the course, the other professedly an interruption of it.

The sermon preached at the principal or "parochial" Mass should be restricted to twenty minutes. In a logically abbreviated form, the same topic should be handled at all of the "low" Masses, and could take the form of a "five-minutes" or "ten-minutes" sermon.

It is interesting and encouraging to note that Father O'Dowd furnishes [5] us with the topics for a course of sermons extending over three years, specifically apportioned to the various Sundays of the year. He also gives detailed references to sources for each sermon. All this is most helpful. Considering the diversity of talents and mental points of view in preachers, it may not be wholly feasible to go into detail of sketches for each sermon. It might nevertheless be proper and profitable to construct quite elaborate sketches or plans [6] for each sermon, and then allow the preacher to follow the bent of his own genius in accepting or rejecting or modifying the details.[7]

[5] O'Dowd, *Preaching* (Longmans, 1919), pp. 225-233.

[6] Once the topic has been indicated, the preacher can have at hand many helpful manuals such as Canon Howe's *Sermon Plans* (5th ed., Washbourne, 1917, 500 pages); the *Sermon Notes* of Fr. Hickey, O.S.B. (Washbourne, 1911, 162 pp.), covering a three-years' course of instruction, and the like.

[7] Potter's *The Pastor and His People* deals with the proper manner of treating various classes of sermons. Complete sermons on various cycles of topics

The important desideratum is a connected, logically devised series of sermons on Catholic faith and practice.

An example of the general idea advocated in this paper is furnished by the Rev. Dr. MacEachen's *Doctrinal Program for the Year of Our Lord 1920.*[8] The full course covers four years, and each year will have its own complete pamphlet. The course begins with 1920, and the pamphlet assigns a page to each Sunday. An idea of the sequence of subjects will be gained by looking at the topics for January. These are: 1. God exists eternally; 2. God is unchangeable and infinitely perfect; 3. God is omnipotent, omnipresent, and omniscient; 4. God is all-just, all-wise, and all-merciful. Each of these subjects has suggestive remarks together with references to the Scriptures, the Catechism of the Council of Trent, the *Summa Theologica* of St. Thomas, and the two *Series* (Dogmatic and Moral) of MacEachen's *Catholic Library.* These references are abundant for the proper treatment of each topic. But the feature that may strike the reader as most interesting and helpful is the apparent desire on the part of the writer to have these pamphlets placed in the hands of the people at the beginning of the year, so that even a hasty glance at the appropriate page will put the congregation in possession not only of the topic to be treated in the forthcoming sermon but as well of the main outline of the instruction to be given. Each page serves both as a preparation for an attentive hearing and as an easily accessible record with which the memory may refresh itself, while the intellect is enabled to connect sermon with sermon in a logical series. Doubtless the references to the Scriptures and to the *Catholic Library* are intended to stimulate home reading of both. The habit of con-

have been issued by the Catholic publishers. There are, for instance, the two volumes of Bagshawe's *Catholic Sermons: A Series on Faith and Morals,* containing over 800 pages (St. Louis, Herder), published in 1903 in somewhat altered form from that of the first edition, and furnishing three cycles, namely on the Creed (with 32 sermons), the Commandments (32 sermons), the Sacraments (18 sermons). Wagner (New York) has issued four volumes of *A Pulpit Commentary on Catholic Teaching.* We thus have *The Creed* (1907), *The Commandments* (1908), *The Means of Grace* (1909), *The Liturgy* (1910). By the way, the Liturgy as a source for topics is declared by Mgr. Meyenberg (*Homiletic and Catechetic Studies,* Pustet, 1919, p. 56) "a compendium of all religious truths", and to it he devotes one-half of his large volume (pp. 164-570).

[8] Catholic Book Company, Wheeling, W. Va.

sulting the Scriptures might thus be begotten, with untold fruit of unction and enlightenment. The experiment seems, at all events, well worth trying. Perhaps the best way of illustrating the scheme is to quote here in full one page of the brochure for 1920:

January 4. Sunday, the Feast of the Holy Name.

The Epistle: Acts IV, 8-12. The Gospels: St. Luke II, 21.

Thu.	**1.**	**The feast of the Circumcision of our Lord (a Holyday of obligation).**
Fri.	**2.**	**The feast of St. Macarius, abbott.**
Sat.	**3.**	**The feast of St. Genevieve, virgin.**
Sun.	**4.**	**The feast of the Holy Name.**
Mon.	**5.**	**The feast of St. Telesphorus, pope and martyr.**
Tue.	**6.**	**The feast of the Epiphany of our Lord.**
Wed.	**7.**	**The feast of St. Lucian, martyr.**
Thu.	**8.**	**The feast of St. Severinus, abbott and confessor.**
Fri.	**9.**	**The feast of St. Julian and Basilisca, martyrs. (Abstinence.)**
Sat.	**10.**	**The feast of St. Agatho, pope.**

The law of abstinence binds those who have completed their seventh year of life.

Subject: **God exists eternally.**

God is Life, from Whom all life comes. God is absolutely free and independent. He lives in an eternal present without beginning or end.

Both reason and Revelation speak to us of God. All creation proclaims the power and bounty of God. He is the only uncaused cause; He is the Prime Mover by Whom all things exist and act. The Universe, the Moral Law, Conscience all attest the existence of God.

Scriptures: Genesis I; 2 Machabees 1, 25; Exodus 3, 11; Psalm 92, 2; Genesis 21, 23; Rom. 1, 20; Daniel 6, 26; Psalm IX (X Heb.), 16; Psalm XLVII, 15; Apocalypse I, 8; Apocalypse XXII, 13.

Sources: Council of Trent Catechism (Rom. Cat.), Part I, ch. 2, n. 7; Summa Theologica (St. Thomas), 1a, q. 10.

Reading: MacEachen's Dogmatic Series, Vol. I, chapter 2.

The doctrinal programs for 1921, 1922, 1923 are summarily given (pages 53-62) of the brochure for 1920. As has been said already, each year is to have its own special Program developed after the type quoted above, and the Program for 1921 has already appeared (52 pages). It will have been noticed that each Instruction is treated briefly, and the genius of the preacher is quite untrammeled in the development of the topic. One of the two worries noted in the opening paragraph of the present paper is thus obviated. The worry of the treatment, still remaining, is nevertheless reduced by the references to sources.

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Criticisms and Notes.

HISTORY OF THE ARCHDIOCESE OF CINCINNATI 1821–1921. By the Rev. John H. Lamott, S.T.D. Frederick Pustet Co.: New York and Cincinnati, 1921. Pp. xxiii—430.

The congratulations lately extended by their brethren, clerical and lay, to the Catholics of Cincinnati on occasion of their centennial—congratulations which at this writing the REVIEW anticipates—will of course be motived by the auspicious event commemorated. For though a century is but a comparatively brief span in the long life of Mother Church, nevertheless the day whereon an ecclesiastical province reaches the hundredth anniversary of its birth is sufficiently venerable and important to elicit widespread joy and festive celebration. Happily, the occasion is honored and crowned by the timely issuance of the volume above in which the story of the hundred years is worthily narrated. The life-history of any organic part of the Church is necessarily replete with events that elicit admiration and bespeak thankful praise. This is especially true when the breaking of the soil, sowing of the seed, guarding, tending, and garnering of the harvest occur in the virginal fields of a pioneer territory.

The author of the present volume has succeeded in seizing the leading events in the organized life of the Church in Ohio and in describing their growth and gradual fruiting. He groups these events in relation to their natural and providentially guided causes and manifests their results in the actual development of the Catholic community. The Church in Cincinnati has been blessed with great leaders; apostolic, saintly, learned bishops, zealous priests and a staunch, faithful, self-sacrificing laity. A significant testimony to the clerical body is the fact that during the century completed thirty of their number have been chosen to fill as many episcopal sees in various parts of this country. One of the features of permanent value in the present volume lies in the sketches it contains of the lives of its founders and great leaders. Biographies of its several Bishops have, it is true, already been issued in distinct publications, but it is good to have them here in their successive causal series.

Pertinent to the element of personal causality the full and relatively complete list of the clergy, giving the date of birth, ordination, etc., is particularly interesting and valuable. No less so are the diagrammatic tables by which one can follow the organic as well as the geographical development of the diocese and archdiocese. The narrative, illustrated by these tables, reveals "the consoling fact",

noticed by Bishop Moeller, "that the territory which constituted the struggling diocese of Cincinnati a hundred years ago now embraces four flourishing dioceses. The Catholic population of these is more than three thousand times larger than that of the original diocese. Wonderful indeed!"

Two particularly interesting chapters which, did our space permit, might justly be singled out for comment are those that deal on the one hand with the history of the religious communities, and on the other with the educational and social life of the archdiocese. These accounts make manifest that Cincinnati has more than corresponded to the educational progress of the century and has marched abreast with her sister provinces in this respect.

The congratulations extended to Cincinnati on her centenary celebration may justly, therefore, include her felicitous possession of the present history. The zeal, labor and skill that have been expended in its production are deserving of highest praise. Within a comparatively short space of time Father Lamott succeeded in gathering—frequently, if not mostly, from out-of-the-way places — a wealth of historical sources, the catalogue of which alone occupies more than half a dozen pages.

Shortly after her middle life the diocese of Cincinnati was struck by a financial blow that shook her corporate life to its very foundations. The wisdom, foresight, energy and courage of her leaders and the steadfast faith of her people were strained to their utmost. And indeed without, we must think, some special guiding Providence, they might have succumbed to the storm. While, as Father Lamott observes, there were some large accounts among the deposits, the majority of the accounts were held by people who had labored hard to "put something by for a rainy day", and when this was taken from them, sickness, loss of work, and misfortunes in the family fell heavily upon them. Many became despondent and many fell away from the faith. Conversions became less frequent and more difficult. The ecclesiastical seminary had to be closed until 1887. Growth in parishes ceased automatically; only within the last ten or fifteen years have new parishes been formed to provide for large communities or new groupings of Catholics. New enterprises could not be considered. Nevertheless the calamity was not without its good effects. "The failure", as the writer further takes note, "served, not only in the archdiocese, but also throughout the United States, to purge a growing church from financial cancers, which would in due course have eaten ravenously into the organism of a healthy ecclesiastical body. It has served, too, to clarify the bishop's title to property, so that instead of holding title in fee simple, the archbishop of Cincinnati holds title in trust to all eccle-

siastical property in the archdiocese, with the exception of property which is held by the various religious congregations and societies in their own corporate name" (p. 207). Father Lamott's treatment of this unparalleled financial catastrophe is at once comprehensive and penetrating, sincerely outspoken yet withal judiciously well-balanced. It is not too much, nor too little, to say that these qualities pervade his work as a whole.

ST. BERNARDINE OF SIENA. Sermons selected and edited by Don Nazareno Orlandi. Translated by Helen Josephine Robins.—Siena: Tipografia Sociale. 1920. Pp. 248.

The chief interest that attaches to this publication arises from the fact that it leads to a study of one of the most successful preachers in the Italy of the Middle Ages. That study is important at a time when preaching of the word of God is called for more thoroughly and frequently in order to offset the mechanical service which brings to our churches for the purpose of hearing Mass and receiving the sacraments a large number of people who are ignorant of the faith and of the principles to be exemplified in daily life and to be defended against misconceptions. St. Bernardine complains of the same evil in his day and sets out to remedy it.

The present volume contains a number of selected sermons by the saint. They were preached at Siena. The topics are quite varied and indicate the wide range of interests which moved him to appeal to the people of his native city (he was born at Massa, near by). They include admonitions how to listen to the word of God, how to bridle the tongue, how to avoid vanity in dress, discord, blasphemy, anger and pride; how to govern and how to obey. Again there are sermons directing our almsgiving; instructions on how to love, fear, and serve God; why God has given us a tongue. Some of the discourses treat of the saints, especially Our Blessed Lady, under quaint titles, such as "Of the twelve damsels whom the Virgin Mary had round about her when the Angel saluted her", whereby are indicated certain virtues which adorned her soul and made her worthy of angelic approach.

These sermons were taken down by a townsman who heard them and who scrupulously copied them out afterward. They are merely samples of the manner in which St. Bernardine spoke to the people. His influence was almost entirely due to this sort of preaching; and that influence was all-pervading, from the municipal government down to the workman in the street. The chief notes of the saint's eloquence were his sincerity and a certain directness whereby he laid bare the faults of his hearers, regardless of position or prejudice.

His vivid style was made further attractive by illustration in a homely way from the Sacred Scriptures, and by appeals to daily experience. He preached often; mostly on the piazza in front of the church or in the commons where the great throngs would gather to hear him.

Of other sermons and of directions how to preach them, the published works of St. Bernardine contain hundreds of specimens, many of them carefully conceived and written out by himself. A complete translation in the simple and faithful fashion of which this collection offers a modest sample, would be a gain to our homiletic treasury. But we have another purpose in mentioning the volume, quite distinct from the merit of the book or the Saint's excellent preaching, much as we would like to see both popularized.

The editor of the Sermons here presented is an Italian priest who by a method not unlike that of our saint is actively engaged in the work of social, and moral or religious reform of his people. For more than twenty years he has labored with marked success to do for the youth of Siena what many pastors amongst us are striving to do in their parishes to stem the liberalizing influence of such organizations as the Y. M. C. A., of whose proselyting efforts and successes we have lately heard so much. Among other achievements of Don Orlandi's is the establishment of a press, a printing house for the spread of good literature. The struggles he had to make against a perverse propaganda of atheistic and masonic affiliations, and the victories he gained in the political, industrial, social and religious spheres of his town are unique in modern Italy. His aim was to win the children and the young men, whom he made the medium of his apostolate. The divine "prudentia serpentum" guided him in his sincere and single-handed aim to bring back Christ to a parish that had become practically agnostic and wholly indifferent to religion. There were in Siena a number of Americans, partly resident, partly regular visitors, some of whom were engaged in the study of the Italian language. Don Orlandi offered his services and gained their benevolence. Among them was Miss H. J. Robins, instructor at Bryn Mawr College, U. S. America, who, being regularly domiciled for the summer at Siena, became interested in Don Orlandi's spiritual and social activities, and was induced to translate into English the Sermons of St. Bernardine. The priest promptly undertook the printing, which was done in excellent style. But an English volume published in Siena does not so easily find its way into English-speaking markets. Our object in commenting on it here is to promote the sale as well as to popularize St. Bernardine's sermons, since this would redound to the good cause of Don Orlandi's social work for the youth of Siena no less than to the benefit of the reader.

But for this the volume needs the imprint of some reputable American firm, which is lacking to the present edition. Of Don Orlandi's pastoral work we hope to speak again in these pages on an early occasion; for the matter is full of instruction and interest to the American clergy.

THE PSALMS. A Study of the Vulgate Psalter in the Light of the Hebrew Text. By the Rev. Patrick Boylan, M.A., Professor of Sacred Scripture and Oriental Languages, St. Patrick's College, Maynooth, etc. Vol. I: Psalms I–LXXI. B. Herder Book Co., St. Louis; M. H. Gill & Son, Dublin. 1920. Pp. 299.

The student of the Psalter is not without aids for the interpretation of the inspired songs which play so important a part in the liturgy of the Church. Hundreds of commentaries there are in Latin, whilst of English versions we have a number which render the Hebrew text fairly well for practical purposes. Father Sylvester Berry gave us, just before the war broke out, the first fifty Psalms with annotations intended chiefly to illustrate the Breviary. Fillion's manual serves a similar purpose; and in McSwiney we have an accurate translation from the Hebrew with sufficiently explanatory notes. Then there are such works as Cheyne and de Witt, who, though Protestant in their viewpoint as commentators, are on the whole reliable in their textual interpretation. There is nothing in the vernacular, however, that approaches in scope Briggs' International Critical Commentary.

This lack is now supplied by Dr. Boylan, however. His commentary is in a sense even more practical than that of Lesêtre in French, of Thalhofer or Raffl and others for German students. Whilst he avoids philological technicalities, his method is thoroughly scientific. After an Introduction which familiarizes the student with the names and divisions, the antecedent text, and principal versions, the form, purpose, titles, and history of the Psalter, the author takes up each song separately, and under its characteristic heading gives its detailed history, as far as it can be known from the chronicles, internal composition, and context. His comments are on the Latin text, with collateral English translation from the Massora. But he does not fail to note peculiarities in the Septuagint and other early Greek versions. The critical and explanatory notes are to the point and enlightening. This is especially true with regard to the inscriptions suggestive of the liturgical and musical nature of the Psalms. The volume serves the purpose of meditation no less than of instruction. It is well arranged and its attractive typography is a distinct recom-

mendation in these days. The second volume is, we trust, soon to follow, so as to make the book available for complete reference.

AMERICAN LIBERTY ENLIGHTENING THE WORLD. By Henry Churchill Semple, S.J. G. P. Putnam's Sons, New York and London.

Until the advent of Bentham, it was generally assumed by jurists, as well as by statesmen, that there was implicit in every human being a recognition of the existence of a Divine sanction for morality; that quite irrespective of any municipal law there were certain abstract principles of justice which it would be a sin to violate. All through the state papers of the eighteenth century, from the Declaration of Independence to Washington's Farewell Address, the recognition of a Divine sanction is seen. Blackstone maintains that, "This law of nature, being coeval with mankind and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe and all countries, and at all times. No human law is of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original." By the Declaration of Independence the equality of all men before their Creator and of the existence of certain inalienable rights and of governments to maintain them, are set forth as self-evident truths.

In our day these doctrines are yielding to the new school of thought led by Bentham and expounded by Austin, Lawrence, and Sir Henry S. Maine, which teaches that human convention is the only real sanction of law, national or international. This is well expressed by Sir Henry Sumner Maine when he says, speaking of the rules of international law: "They often assume a power of discerning what the Divine pleasure is on a particular subject, which the ideas of the present day would not admit." Lawrence, while admitting that the theory of a law of nature has performed a great service to humanity, holds it untenable.

In his recently published volume entitled *American Liberty Enlightening the World,* Father Henry C. Semple, S.J., has performed a good service in assembling the leading authors who give testimony to the Catholic point of view as against the naturalistic school. His purpose is to demonstrate a moral basis for a League of Peace. He maintains it to be a self-evident truth that the primary principles of natural moral law are derived from God and are binding in conscience not only on private individuals, but on nations as well. Without such an underlying law, agreements between either individuals or nations would be of no worth. The Catholic teaching that there are offences against the law which are *mala in se,* the

penalty for which is due even though they are not reached by the civil law, he demonstrates fully from various writers in opposition to the school of thought shown by the quotations given above. As all Catholic students of law know, the great protagonist of international law under the sanction of Divine authority was Suarez, who was born in 1548 and died in 1617. His work *De Legibus* was first published in 1611, preceding the better known work of Grotius, *De Jure Belli et Pacis,* which was published in 1625. Suarez was one of the greatest of the Jesuit writers. He taught for forty years in the Universities of Spain and received the title of Doctor Eximius from Benedict XIV. Holland, in his *Elements of Jurisprudence,* says: "The true nature and functions of international law have never been better described than in the passage in which they were for the first time adequately set forth in the early years of the seventeenth century by Suarez."

It is characteristic of a certain school of thought which is now popular and has been since the middle of the nineteenth century, when the misinterpretation of evolutionary theories gave it its impetus, to treat with a certain lofty disdain doctrines which theretofore were considered as axioms, not always with so kindly a spirit as that of Mr. Lawrence and other writers who, holding the theory of a law of nature to be untenable in theory, admit that practically it has been of great service, and that the attempt to get on without any principles at all would have turned Central Europe into a veritable pandemonium. Would it not seem that the pandemonium has already come, or something very like it, in Central Europe, and is it not traceable to the materialistic philosophy, so sedulously taught for three-quarters of a century throughout the world, but more especially in the German universities? European civilization, and following it American civilization in all of its relations, domestic, business, and political, is based upon the belief in a natural moral law implicit in the human mind, a law, to use the language of Blackstone, commanding what is right and forbidding what is wrong. Unprejudiced thinkers must recognize the fact, however little faith they may have in an all-wise and all-powerful Creator. The attempt to destroy faith in the supernatural is rarely or never accompanied in infidel philosophers by a desire to abolish the code of Christian ethics. They recognize the practical difficulty of carrying on the affairs of the world if individual selfishness is to have no check. Well-meaning theorists, to whom the gift of faith has been denied, have sought in many ways to construct a scheme under which the unruly passions of human nature could be controlled without a supernatural sanction. They have invariably failed. A few gifted people whose natural virtues, in a state of society which has not yet lost the impulse of

ages of faith, have led blameless lives so far as their relations with their fellowmen are concerned, but such instances are rare. Revolution in Russia in our day, no less than that in France of 1789, shows on a large scale what must happen to society when its basis is destroyed. We are living in an age that does not hesitate to question every premise. We reject authority and appeal to pure reason.

The value of Fr. Semple's work is that it brings within a small compass the arguments which are elementary in a discussion of the existence of natural law. His quotations range from the better known legal writers and modern decisions of the State and Federal Courts to the Sacred Scriptures and the Fathers of the Church. He establishes his thesis that there is an international law as well as a municipal law; that it has a human authority based upon the principles expressed by Suarez; that, no matter how greatly divided the human race may be, it has a unity which is not only specific but also quasi-political and moral. If then one nation offends against that international law which is accepted by the family of nations, the fact that it may be excluded from international privileges is in itself a sanction. He translates from Suarez a passage which has been much admired by Holland, who is recognized as the soundest of all modern writers on jurisprudence. While admitting that "Each perfect state, whether a republic or a kingdom, is a community which is perfect in itself and is one consisting of its own members", Suarez maintains:

> "Nevertheless each one of these communities is also in a manner a member of this universal community in as far as it concerns the human race. For never are those communities singly so self-sufficient as not to need mutual aid and association and commerce, and sometimes for their better being and greater utility, and sometimes also on account of their moral necessity and indigence, as is evidenced from experience itself. Therefore, on account of this reason they are in need of some law by which they may be directed and rightly ordered in this kind of communication and society."

The present state of the world where civilization is seriously threatened with injury that it might take centuries to repair, an injury similar to that which it suffered from the barbarian assaults on the Roman Empire, fixes men's minds upon the problem of bringing back order after the terrific shock of the last war. Among the many evils that followed it was the disintegration of the various elements that make up the state. Class is arrayed against class, the employee feels that injustice is done him by his employer, the employer feels that he has been oppressed by demands for wages on a scale not commensurate with the profits. Strikes and disorder on a

great scale are apparent everywhere—less in this fortunate country than in the war-stricken lands of Europe. Every man must see that another such war would be fatal. The perfection to which poisonous gases and the various machinery of destruction on land and water and in the air have been brought, threatens civilization itself. There must be international law and international agreement to obey that law, and special conventions to meet special cases. The covenant of the League of Nations has not been accepted by the United States, but some covenant, or some league, some agreement where the common sense of justice of civilized mankind can find its expression and react through the agency of the nations themselves, must be sought and found. It would seem as if the minds of statesmen were for the most part directed to remedies where supernatural sanction is ignored. Under infidel influence in some parts of Europe and America, this is frankly the case. Too often a certain cynicism permits outward respect of the forms of Christian worship and Christian morality by men whose dealings show no sign, and are not expected to show any sign, of Christian belief carried into practice. Generalizations are proverbially dangerous; but, unless the lessons of history have been misread, there can be no real prosperity for any nation nor for the family of nations, until both in theory and in practice they recognize the existence of the Supreme Deity who has given a code of morality to the world in consonance with the law of nature, violation of which is followed surely by disaster. Father Semple's work is timely and should provoke study of the elementary principles with which he deals. Especially is it desirable for Catholic public men to refresh their minds by drinking of the fountain-heads to whom Father Semple's work is an appropriate guide.

WALTER GEORGE SMITH.

Philadelphia, Pa.

LA PHILOSOPHIE MODERNE DEPUIS BACON JUSQU'A LEIBNIZ. Etudes historiques Par Gaston Sortais, S.J., Ancien Professeur de Philosophie. Tome premier. Paris, P. Lethielleux. 1920. Pp. x —592.

Students of philosophy are already indebted to Père Sortais for several systematic treatises, notably the *Traité de Philosophie* (2 vols.), to say nothing of a number of other less extended textbooks. To the work just mentioned the author subsequently added a third volume, *Histoire de la Philosophie Ancienne* (Paris, Lethielleux, 1912). The latter carries the history of Philosophy down as far as the end of the Renaissance.

The work before us takes up the story with the modern period, which it is proposed to follow as far as Leibniz inclusive. The vol-

ume is taken up almost exclusively with Bacon. Other installments in preparation will deal with the effect of the Baconian Empiricism in England and France and the reactions it evoked, such as Deism and the Philosophy of Law. The design also embraces Cartesianism in all its phases, as well as the various other movements of thought, concluding with the Dynamism proposed by Leibniz. The project, it will therefore be noticed, is broad and comprehensive. How many volumes it will embrace is not stated. The second volume, however, we are informed, is in press.

Two salient features stand out in the program. First the philosophical currents are studied in the relations they bear to the general political social life of the times through which they flow. The desirability of this idea is manifest. Schools of philosophy are too often set forth in abstract isolation, whereas they are and must be the product of their age; upon which in turn they of course react.

The second feature is the grouping of the figures in their historical setting. While the leading characters, Bacon, Gassendi, Descartes, Hobbes, and the rest, are to bulk largest in the foreground, the lesser lights, who had some place, though a less prominent one, in the march of thought are to be given a proportionate measure of consideration.

To these two features should be added a third. The work is in no sense a compilation. It is an original study drawn chiefly from first-hand sources. The philosophers discussed are given a chance to speak for themselves in their own language. While the multiplication of marginal citations retards somewhat the process of the narrative, the advantage which they afford the student of having the *ipsissima verba* of the authorities themselves is a more than compensating balance.

So much for the general scope and spirit of the work. A few words remain to be said on the portion before us. The volume is devoted to Bacon. The opening question deals on the one hand with questions of method and authority in the sixteenth century, and on the other hand with the political, religious, literary, and artistic conditions of Europe during the succeeding century. Between these two limits some of the precursors of the modern movement are considered: Peter Ramus, Francesco Sanchez, Giacomo Acontio, Everard Digby, William Temple, Nicolas Hemmingsen. The rest of the volume treats of the Empiricist movement in England and France which owed its origin to Bacon. A relatively full account of the life and works of Elizabeth's famous chancellor prepares the ground for a detailed study of his ideals, the *Instauratio Magna,* being especially considered. Bacon's *Classification of the Sciences* is described and examined most thoroughly. This is followed by a

study of the "new method", the *Novum Organum;* Bacon's general philosophy and his Ethics. Bacon's legacy to posterity, the influence of his thought in England and the several European countries, is also summed up in proportioned detail. The study closes with a character sketch of Bacon as a man, a publicist, a statesman, and a philosopher. A remarkably full bibliography is subjoined. An index of authorities followed by two elaborate synthetic and analytic tables of contents place within easy access of the student the rich treasury of historic description and philosophical and literary criticism.

Of the work as a whole, estimated by this first installment, it may be said that it stands quite by itself, a contribution of unique merit and value for the history of philosophy. Mainly descriptive and expository, it is also critical and evaluative. There are many works in which one or other of these qualities predominates. They are few if any wherein they all combine in such equitable proportions. Doubtless, students who familiarize themselves with the work would prefer that a writer so thoroughly equipped for his task had determined to treat of the more recent philosophical tendencies. On the other hand it should be remembered that he has attacked the very source and fountain of these tendencies. Bacon let loose a stream of empirical sensuous thought which, running through Locke and Hume, Condillac, Comte, and Spencer, has spread out into the wide, though shallow, sweep of recent empiricism and materialistic evolutionism. Descartes on the other hand gave birth to an *a priori* subjectivism which, taken up by Leibniz, Spinoza, Berkeley, developed into the various forms of idealism constructed by Kant, Fichte, Schelling, Hegel; from which in turn have sprung agnosticism, pragmatism, idealistic monism, voluntarism, and all the *colluvies errorum* which may be covered by the elastic term Modernism. So that in reality Père Sortais proves himself to be a true philosopher when he seeks the causes of our contemporary philosophy at the sources indicated by the title of his treatise. All the same, we hope that he will find it possible to continue this valuable work beyond the limits of his actual program (Leibniz and the eighteenth century) down to the present time, so as to show the present fruitage of the Baconian and the Cartesian principles. Bacon was no philosopher. He was a "methodist", or rather a methodologist. He was not "the father of the inductive method", as he is frequently styled. That honor belongs to the Stagyrite. He did, however, formulate, though with cumbersome detail, the method of experiment. The machinery to which he harnessed his method has long since been discarded; but the inductive spirit which he voiced still lives and is "doing work for good and ill".

THE CHRISTIAN MIND. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder Book Co., St. Louis, Mo. 1920. Pp. vi—210.

It is quite possible and indeed customary to look upon the Incarnation as an event which took place in Nazareth some nineteen centuries ago and which has had a stupendous influence on the world's morals and manners as a whole and upon the spiritual life of countless individuals in particular. One further may in the light of Christian tradition and the definitions of Councils speculate upon the essence of the mystery wherein the divine and the human nature conjoin in the unity of the Eternal Word; as well as upon the methods and instruments whereby the merits of the God-man are applied to and operate in human souls. These, the historical and the theological viewpoint, are deeply interesting, instructive and perfective. They illumine the mind. They enlarge the heart. They nourish the soul. There is, however, another aspect, one that includes but transcends the others. We may think of the Word having been made Flesh not only to save, to redeem man, but also *to be* man's salvation, man's redemption. The distinction lies between the verb view and the substantive view, as Abbot Vonier expresses it. It is the practical realization of the latter that constitutes "the Christian Mind", the Christ-Psychology, which forms the subject matter of the present volume. The great teacher of this sublime science—who above all exemplified in his life what he taught in his writings—was St. Paul. Abbot Vonier wisely, therefore, devotes the larger part of his work to the study of the Christian psychology as it is reflected and exemplified by him who was so eager that "the same mind" should be in his followers "which was also in Christ Jesus". The author would have it noticed that "the purpose of the book is . . . more of the nature of a philosophy of the Christian religion than of a hortatory or preceptive character". Both in thought and manner and style it takes a middle place between a dogmatic treatise and a book of spiritual doctrine. It combines the theological solidity of the one with the spiritual value of the other.

THEOLOGIA BRUGENSIS: TRACTATUS DE VIRTUTE RELIGIONIS, auctore O. E. Dignant, S. Theol. in Semin. Brug. olim Professore, Univers. Cathol. Lovan. Professore Honor., Eccl. Cathedr. Brug. Canonico Titul. Editio Tertia Auctior. Brugis, Car. Beyaert. Pp. xiv—230.

Theologia Brugensis stands for a series of theological and Biblical treatises which ranks amongst the standard texts in their respective departments—a series which, intrinsically valuable, is proof of the

work that can be accomplished by a well-organized seminary faculty having back of it a long and well-established tradition of sacred science and learning. The tract at hand may be taken as typical. Based on St. Thomas's treatment of the subject, it lays its foundations deep on the immutable truths revealed by God and confirmed by reason and experience. Following the outlines of the subject marked out by the Angelic Doctor, it finds these ample enough to embrace all the leading topics which more recent inquiry and speculation have raised respecting the virtue of religion. This does not mean that the tract could be ranked precisely amongst the ever-multiplying essays on "the religious consciousness", the psychology of religion. It is an essentially theological treatise. The point of view is moral and religious, not speculative or "scientific". Its method is deductive, rather than inductive. At the same time the student who has mastered its substance will have an orientation respecting religious phenomena; and it will enable him justly to estimate the source, the essence and the trend of the recent empirical studies of religion.

The treatise, being a text book, is of course relatively elementary in degree of exposition. It is comprehensive without being exhaustive. Its formulations and arguments, while precise and scholastic, are like the first source and model, the *Summa,* wonderfully clear and luminous. In addition to these methodological perfections the book possesses all the didactic qualities of a class manual, and is enriched with a copious bibliography and an index. The proof-reader's work was not quite up to standard. The reader, however, is forewarned in the "errata corrigenda".

THE DIVINE OFFICE. A Study of the Roman Breviary. By the Rev. E. J. Quigley. B. Herder Book Co., St. Louis; M. H. Gill & Son, Dublin. 1920. Pp. 286.

Simultaneously with Dr. Boylan's volume on the Psalms appears this introductory manual to the study of the Breviary. The two books may well go together in the clerical library. Father Quigley seeks to facilitate orientation in the Psalter as part of the Canonical Office. He discusses the spirit in which it has been composed, the rubrics which safeguard that spirit, and the principles in reason, theology, and history, on which the use of the Psalter in the service of the Church is based. There are here and there inaccuracies of a minor nature, and much of the text is purely exhortatory, a feature which priests as a rule prefer to dispense with in a manual of this kind. But the matter is instructive throughout and deserves the careful attention of students, especially in our seminaries.

DOMICILE AND QUASI-DOMICILE. An Historical and Practical Study in Canon Law. By the Rev. Neil Farren, B.A., B.D., D.C.L., Dunboyne. M. H. Gill & Son, Dublin. 1920. Pp. 124.

The question of domicile and quasi-domicile is an important one in its juridical and in its ordinary pastoral aspects. Judicial competence and determination of the title to ordination, the right to receive and administer the sacraments, depend in many cases upon its settlement. Many of the practical difficulties which arise from uncertainty in the matter, require that they be examined in the light of the historical origin and development of the claims to domicile. Hence the importance of the study of canon law. It must trace the history of the legislation on the subject, with its sources in both civil and ecclesiastical motives and conditions. Our author enters fully into these various aspects of the subject, and the effects of the canons in regard to domicile and quasi-domicile. After discussing the history and progress of the pertinent legislation, he gives the laws themselves and their bearing on the administration of the sacraments and the rights and privileges of funeral and burial.

Literary Chat.

Folk who for one reason or another —the latter including impecuniosity— cannot fare forth to foreign lands, need not therefore be prevented from making near-to-home vacational journeys. Men of sedentary habits often treat themselves to imaginary tours by perusing the wonderfully mapped and picturesquely illustrated folders gotten out by the Cooks and the Gazes. The fortunate possessor of a Ford or even a motorcycle is equipped for no end of pleasant and recreative excursions. Books of travel almost enable one to stay at home and yet go a-touring. At least, having journeyed imaginationally with the aid of their delightful descriptions of scenery and humanity, one is better prepared actually to visit the charming spots and people whether afoot or by democratic trolleying.

Dwellers in a region so richly favored by nature as "the Woods of Penn" are fortunate in having at command such a delightful guide as *Seeing Pennsylvania,* by John T. Faris. While the staid stay-at-homes of Philadelphia can leisurely, as becomes their Quakerian temperament, select any one of the various *Old Roads out of Philadelphia* (by the same writer) with joyful profit, both as to the going and the returning, if in advance of their starting out they have read the charming volumes bearing the titles given in italics. *The Romance of Old Philadelphia* (also by John T. Faris) will suggest elements of romance and of patriotism to stimulate the fancy *en route.*

In *Old Pennsylvania Towns,* Anne Hollingsworth Wharton calls attention to many a quaint historical landmark and relic associated with the early life and development of the Keystone State. Visiting the old towns of Penn under such guidance one could, while enjoying the many scenic routes thither and hither, revive "the old events that have modern meanings"—those that alone survive of past history because they "find kindred in all thoughts and lives".

The several volumes just mentioned are issued with copious illustrations by the J. B. Lippincott Co., Philadelphia, Pa.

At One with the Invisible is the title of a series of studies in mysticism wherein the results of *seminaar* work pursued by a group of professors, mostly of Yale University, are summed up. Besides the Mysticism of India and Islam, the mystical experiences of St. Paul, St. Augustine, Dante, Meister, Eckhart, George Fox, and William Wordsworth, are reviewed. There is also a chapter on *the Mysticism of Jesus*, by George Aaron Barton of Bryn Mawr College, which, though reverent, is psychologically superficial (*pace tanti viri*), the author failing utterly to estimate the intimate relations between the divine and the human mind of Christ subsisting in the single personality of the Son of God.

The papers, though in many ways suggestive, reveal the subjective limitations of the respective writers. This is notably the case as regards the chapters on St. Paul, St. Augustine, Dante, and St. Teresa. While these essays reflect a deep earnestness of purpose, rather subtle insight and power of analysis, as well as of clear expression, none of them touches the real essence of the phenomena. Nor could it be otherwise. *A non posse ad non esse valet illatio.* It goes almost without saying that it is impossible for a mind unillumined by Catholic faith to realize the inmost experience of a Catholic saint. There is nothing cryptic about this impossibility. It means simply that the observer lacks the power of vision requisite to see the given experience. This may or may not be his fault. It certainly is his misfortune when the attempt is made to enter into the consciousness, let us say, of St. Teresa. As well might you look for an expert critique of Michael Angelo's *Last Judgment* from a man born blind as an adequate analysis of St. Teresa's unitive states (we do not include herein her ecstasies, visions, locutions, and the other strange psychoses to which she herself paid slight attention) from a mind uninformed by the habit of faith.

On the other hand the possession of faith is not the only condition demanded for the analysis of mystical experience. Insight and skill acquirable only by training in psychic analysis are requisites no less essential. The latter qualities are brought into play by the distinguished group of college professors who are responsible for the collection of essays mentioned above. For this reason the volume may be read to advantage by the Catholic student of mysticism. (New York, The Macmillan Co.)

The Dominican Sisters (Tacoma, Washington) have issued the third volume of *Doctrinal Discourses*, by the Rev. A. M. Skelly, O.P. Comprised therein are sermons for the Sundays and Chief Festivals from the third Sunday after Easter to the third Sunday after Pentecost inclusive. Two, and in a few instances three, discourses are given for an occasion, each being prefaced by an outline which could be utilized, at a preacher's discretion, to evolve more elaborate discourses or, if he will, to render more compact his instructions and lessons. Among the prominent topics are found those on the Precious Blood, Prayer, The Holy Ghost, The Blessed Trinity, The Blessed Sacrament, May Sermons on the Blessed Virgin, The Sacred Heart, and on Man's Duties to God and to his neighbor. The list is terminated by a Commencement Address to the Pupils of St. Mary's Academy, Salt Lake City, which will undoubtedly prove of service to those seeking "points" for their graduation exercises. The author has adopted the popular style throughout, and has facilitated reference by an analytic table of contents and an index. The book is convenient in size, and with the two preceding and two subsequent volumes will form a useful series of reference for the busy priest as well as interesting spiritual reading for our Catholic laics.

While the span of general war literature seems to have been completed, yet there will always show forth here and there an account of personal adventure at home or "over there". Influenced, it may be, by the success which greeted Father

Duffy's "Story" and the recountings of various chaplains of the World War, Father George T. McCarthy of the gallant Seventh Division gives us under the title of *The Greater Love* an interesting account of his men and their fighting. The book possesses all the charm of adventure, with a well-proportioned tinge of amusement and pathos which usually characterized the routine of the raw recruit and full-fledged soldier. It describes battles and depicts places of encampment, while it attributes to each the features of special interest and historical significance. With almost a score of illustrations it will prove of interest to all loyal patriots, especially to the wearers of the khaki, drab or navy blue, and not least to those who were associated with Chaplain McCarthy both as parish priest and as Lieutenant in the U. S. Army. The narrative embodies the story-telling of the camp and dug-out raised to the plane of literature, the whole illumined by appropriate moral reflections of the priest, showing, as Mgr. Foley says in the preface, that *The Greater Love* is a religious message which teaches that as man needed God in war—with a crescendo of need reaching full tide in the front trench—even so he needs Him in Peace. In convenient and well-bound cloth it is issued by the Extension Press, Chicago.

The tract *De Poenis Ecclesiasticis*, though belonging strictly to Canon Law, was added by Father Noldin (it usually in fact is included in text books of the kind) to his *Summa Theologica Moralis* as a complement (*complementum primum*). In the last edition of this latter widely known compendium of Moral the tract appears in an entirely revised form; in some places curtailed, in others enlarged, so as to bring the matter in line with the new Code. To add anything in commendation of a work the high estimation whereof by students is attested in its having reached its twelfth edition, would be quite superfluous. Suffice it to say that the editor, Father Schönegger, S.J., a colleague of the late distinguished Innsbruck professor, has effected the revision so as to preserve the perfect homogeneity of the original. (New York, Fr. Pustet Co.)

The publications of the Society for the Promotion of Christian Knowledge (S. P. C. K.) have repeatedly been commended in these pages. They cover large fields of valuable material and place within the reach of students precious documents and treatises which otherwise could be obtained by them, if at all, only at great expense of labor, time and money. The latest accessions to the Society's list includes *The Treatise of St. Bernard,* Concerning Grace and Free Will, translated and edited by the Rev. Watkin W. Williams, M.A. The editorial work, which is scholarly and evidently conscientious, comprises, besides the translation, a brief introduction and a very good synopsis, helpful annotations, and a double index. By the way, is there any authority for "operat" and "cooperat"? Both these non-deponent forms occur in the outline of the first chapter.

Relics or Realities, by B. C. Boulter, issued by the same Society, is a booklet, fully illustrated with pen-etchings, containing "a simple pilgrim's thoughts on the ancient churches of England". "The thoughts" illumine in a manner not too technical numerous architectural features of many of the English churches and abbeys, while they convey and suggest much reverent instruction respecting the high ideals of faith and spiritual living taught or symbolized by the venerable structures themselves. Mr. Boulter seems to have no doubt that these ancient churches and monasteries — some of which, escaping the vandalism of the Reformers, remain in their majesty, while others are but glorious, or inglorious ruins—are still in the custody of the religious organization that holds the apostolic faith of those who first erected and worshipped in them. One need not, of course, share this erroneous view in order to recognize the truth and appositeness of most of "the Pilgrim's thoughts", who guides us with such esthetic and spiritual culture through the noble fanes of truly Catholic England.

Amongst *The Helps for Students of History* which forms a special department of the same Society's publications is a triplet of pamphlets—issued in a single volume — entitled *Ireland (1494-1829)*. It deals compendiously with documents relating to the history of that country during the three or more centuries indicated. The name of the author, Dr. Robert H. Murray, of Trinity College, Dublin, guarantees the scholarliness of the work.

A small brochure comprising three lectures on *Ecclesiastical Records* (by the Rev. Claude Jenkins), likewise published by the S. P. C. K., furnishes in a pleasant form some curious, out-of-the-way information concerning ecclesiastical scribes' administrative records, and records judicial and legal. It may not be superfluous to add that the Macmillan Co., New York, is the agent in this country for the S. P. C. K.

Books Received.

SCRIPTURAL.

COMMENTARIUS IN EPISTOLAM AD EPHESIOS. Auctore Fr. Jacobo-Maria Vosté, O.P., Lect. S. Theol. et S. Script. Lic., Professore Exegeseos Novi Testamenti in Collegio Angelico de Urbe. Accedit Appendix in "Vulgatae" textum epistolarum. Libreria del "Collegio Angelico", Romae; J. Gabalda, Parisiis. 1921. Pp. 321. Pretium, 30 *Lib.*

ISRAEL UND DER ALTE ORIENT. Von Dr. Franz Meffert. (*Apologetische Vortraege,* II. Bd.) Volksvereins-Verlag, M. Gladbach. Seiten 282. Preis, 13 *Mk.*

THEOLOGICAL AND DEVOTIONAL.

THE NEW CHURCH LAW ON MATRIMONY. By the Rev. Joseph J. C. Petrovits, J.C.D., S.T.D., Catholic University of America, Washington, D. C. Introduction by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. John Joseph McVey, Philadelphia. 1921. Pp. xvi—458. Price, $4.50.

COMPENDIUM THEOLOGIAE MORALIS. Ad Normam Novissimi Codicis Canonici, Dispositionibus Iuris Hispani, ac Lusitani, Decretis Concilii Plenarii Americae Latinae, necnon I Conc. Prov. Manilani, earundemque Regionum Legibus Peculiaribus etiam Civilibus accommodatum. Auctore P. Ioanne B. Ferreres, S.I. Multis adhuc retentis ex P. Ioanne P. Gury, eiusdem Societatis. Editio undecima, quarta post Codicem, correctior et auctior (a milliario 42 ad 47). Tomus Primus: pp. xlviii — 792. Tomus Secundus: pp. xii — 908. Eugenius Subirana, Barcinone. 1921. Dos tomos, a pesetas 28 en rústica y 33 en tela.

CASUS CONSCIENTIAE. Propositi ac soluti a P. Ioanne Petro Gury, S.I. Novis Casibus aucti, Novissi Codici Canonico, Dispositionibus Iuris Hispani ac Lusitani, Decretis Concilii Plenarii Americae Latinae necnon Conc. Prov. Manilani earumdemque Regionum Legibus Peculiaribus, accommodati Opera P. Ioannis B. Ferreres, Ejusdem Societatis. Editio quarta Hispana, prima post Codicem, correctior et auctior. De Ordinarii Licentia. Tomus Primus: pp. xviii—636. 1920. Tomus Secundus: pp. x—668. 1921. Typis Eugenii Subirana, Barcinone. Dos tomos, a pesetas 24 en rústica y 29 en tela.

ALTAR FLOWERS FROM FAR AND NEAR. Stories, Anecdotes and Incidents with Pious Reflections for Clergy and Laity. By a Priest of St. Bede Abbey, Peru, Illinois. 1921. Pp. 328. Price, $1.50.

LA SAINTE DE LA PATRIE. Par Mgr. Stanislas-Xavier Touchet, Évêque d'Orléans. Deux volumes. P. Lethielleux, Paris. 1921. Pp. lv—440 et 464. Prix, 15 *fr.*

SAINTE JEANNE D'ARC. Par le Père L. H. Petitot, O.P. Gabriel Beauchesne, Paris. 1921. Pp. iv—504. Prix, 12 *fr.*

CHRISTIANISME ET NEÓ-PLATONISME DANS LA FORMATION DE SAINT AUGUSTIN. Thése Complémentaire pour le Doctorat ès Lettres présentée à la Faculté des Lettres de l'Université de Paris. Par Charles Boyer. (*Études de Théologie Historique.* Publiées sous la Direction des Professeurs de Théologie à l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1920. Pp. 233. Prix, 12 *fr. net.*

CATÉCHISME DES CONVENANCES RELIGIEUSES. Par le Chanoine Pracht, Curé de Sainte-Ursule, a Pézenas. P. Lethielleux, Paris. 1920. Pp. 336. Prix, 4 *fr.* 45 *franco.*

DIE BERGPREDIGT JESU CHRISTI. Was sie dem Manne des XX Jahrhunderts zu sagen hat. Von A. Heinen. Volksversins-Verlag, M. Gladbach. Seiten 217.

UNE RÈGLE DE VIE AU XV^e^ SIÈCLE. La Mère de Laurent le Magnifique a l'École de Saint Antonin. Par Saint Antonin, Archevêque de Florence (1389-1459). Traduction de Madame Thiérard-Baudrillart. Préface de Monseigneur Baudrillart, de l'Académie française. Perrin & Cie., Paris. 1921. Pp. xxxii—208. Prix, 7 *fr.*

MANUEL DES PROCESSIONS ET BÉNÉDICTIONS DU TRÈS SAINT SACREMENT. Méthode R. P. Signes Rythmiques des Bénédictins de Solesmes. Par le P. Réne Paris, A.A. Desclée & Cie., Paris, Tournai, Rome; Maison de la Bonne Presse, Paris. 1921. Pp. xvi—306. Prix: cartonné, 6 *frs.;* port, 0 *fr.* 45.

LE DIVIN MÉCONNU. Par Mgr. Landrieux, Évêque de Dijon. Gabriel Beauchesne, Paris. 1921. Pp. vii—209. Prix, 5 *fr.*

THE CHRISTIAN'S IDEAL. To Make God Known and Loved. From the French of Abbé Demurger. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. xii—125. Price, $0.65 *net.*

THE PAULINE FORMULA "INDUERE CHRISTUM". With Special Reference to the Works of St. Chrysostom. Dissertation submitted to the Faculty of the Sacred Sciences at the Catholic University of America in partial fulfilment of the requirements for the Doctorate in Theology. By the Rev. Leo Joseph Ohlmeyer, O.F.M., S.T.L., of the Province of the Sacred Heart, St. Louis, Mo. Catholic University of America, Washington, D. C. 1921. Pp. 121.

HEILAND. Lesungen vom Treubund Gottes. Zusammengestellt und erlaeutert von B. A. Belzinger, Oberlandesgerichtsrat. Volksversins-Verlag, M. Gladbach. Seiten 123. Preis, 7 *Mk.* 20.

THE PRECIOUS BLOOD. Short Meditations for the Month of July. By Richard F. Clarke, S.J. International Catholic Truth Society, Brooklyn, N. Y. Pp. 35.

PHILOSOPHICAL.

L'IDÉE DE VÉRITÉ DANS LA PHILOSOPHIE DE SAINT AUGUSTIN. Par Charles Boyer, Docteur ès Lettres. Gabriel Beauchesne, Paris. 1920. Pp. 272. Prix, 16 *fr. net.*

DU COLLÈGE AU MARIAGE. (Extraits des Œuvres de L. Veuillot.) Par G. Cerceau. Lettre-Préface de Mgr. Tissier, évêque de Châlons. Aux Jeunes Gens. P. Lethielleux, Paris. 1920. Pp. xxii—233. Prix, 4 *fr.* 45 *franco.*

TRENT. Four Lectures on Practical Aspects of the Council of Trent. By Frederick Joseph Kinsman. Longmans, Green & Co., New York, London, Bombay, Calcutta, and Madras. 1921. Pp. 119. Price, $1.10 *net.*

AUSGEWAEHLTE SCHRIFTEN UND GEDICHTE. Von Friedrich Leopold Grafen zu Stolberg. Herausgegeben von Prof. Dr. O. Hellinghaus, Geh. Studienrat. Volksvereins-Verlag, M. Gladbach. 1921. Seiten 116. Preis, 12 *Mk.*

LES IDÉES PÉDAGOGIQUES DE MONTAIGNE. Par J. Renault, Inspecteur général de l'Enseignement primaire en Belgique. (*Les Idées Pédagogiques* — 3.) P. Lethielleux, Paris. 1921. Pp. 53. Prix, 1 *fr.* 50.

AFTER ALL, WHAT IS THE STATE? By the Rev. Lucian Johnston, S.T.L. International Catholic Truth Society, Brooklyn, N. Y. Pp. 28.

LITURGICAL.

OFFICIUM PASTORUM. A Study of the Dramatic Developments within the Liturgy of Christmas. By Karl Young. Reprinted from Vol. XVII, Part I of the *Transactions of the Wisconsin Academy of Sciences, Arts and Letters.* 1912. Pp. 98.

MISERERE pro duobus inaequalium vocum choris compositum a Gregorio Allegri (1584-1662) uno quatuor aequalium vocum choro alternatim cum cantu gregoriano accommodatum a Leone P. Manzetti. B. Herder Book Co., St. Louis. 1921. Pp. 8. Price, $0.30.

CHRISTUS FACTUS EST. Adapted and arranged by Leo P. Manzetti. For three equal voices. B. Herder Book Co., St. Louis. Pp. 2. Price, $0.15.

HISTORICAL.

JOHN PATRICK, THIRD MARQUESS OF BUTE, K.T. (1847-1900). A Memoir. By the Right Rev. Sir David Hunter Blair, Bt., O.S.B., author of *A Medley of Memories,* etc. With portraits and illustrations. John Murray, London; Longmans, Green & Co., New York. 1921. Pp. xiii—254. Price, 18/- ($5.00) *net.*

HISTOIRE POPULAIRE DE L'ÉGLISE. Première Partie: L'Antiquité Chrétienne. Par M. l'Abbé Emmanuel Barbier. P. Lethielleux, Paris. 1921. Pp. 616. Prix, 13 *fr.* 05 *franco.*

CATHOLIC PROBLEMS IN WESTERN CANADA. By George Thomas Daly, C.SS.R. With Preface by the Most Rev. O. E. Mathieu, Archbishop of Regina. The Macmillan Co. of Canada, Ltd., Toronto. 1921. Pp. 352. Price, $2.50.

HISTORICAL RECORDS AND STUDIES. Thomas F. Meehan, Stephen Farrelly, the Rev. Joseph F. Delany, D.D., Editing Committee. Vol. XV, March, 1921. United States Catholic Historical Society, 346 Convent Ave., New York. Pp. 156.

MISCELLANEOUS.

A SON OF THE HIDALGOS. By Ricardo León, Member of la Academia Española. Translated by Catalina Páez (Mrs. Seumas MacManus). Doubleday, Page & Co., Garden City, N. Y., and Toronto. 1921. Pp. xvii—296. Price, $1.75 *net.*

THE GOSPEL AND THE PLOW, or The Old Gospel and Modern Farming in Ancient India. By Sam Higginbottom, M.A., B.Sc. in Agriculture. The Macmillan Co., New York. 1921. Pp. ix—146. Price, $1.25.

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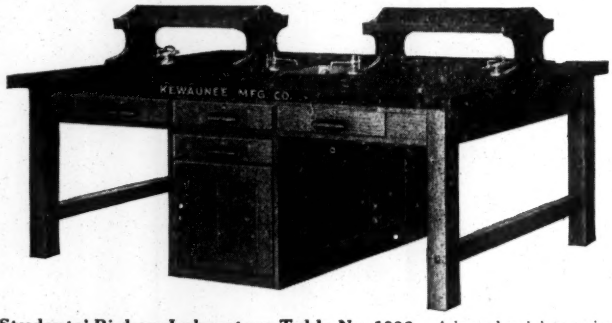

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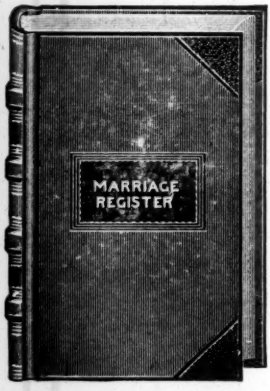

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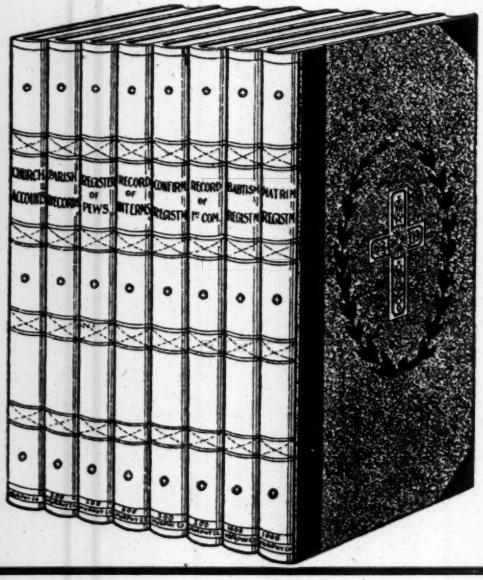

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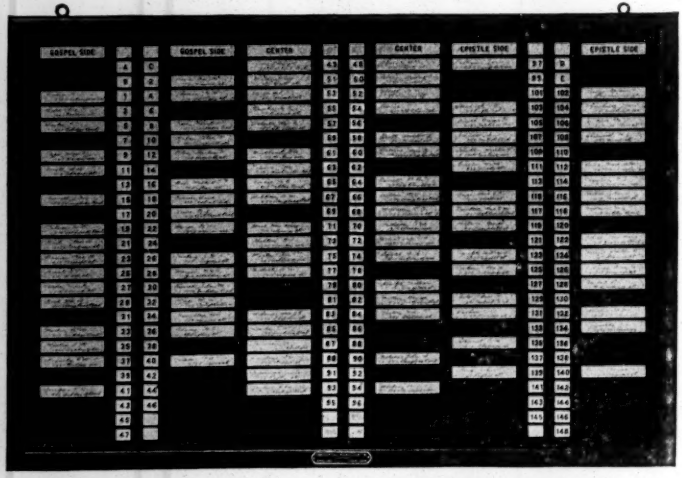

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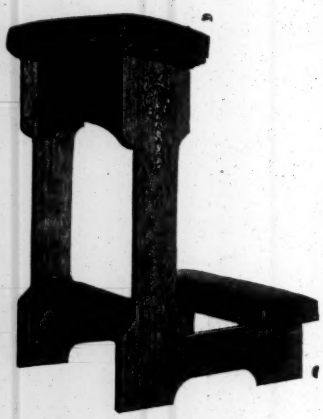

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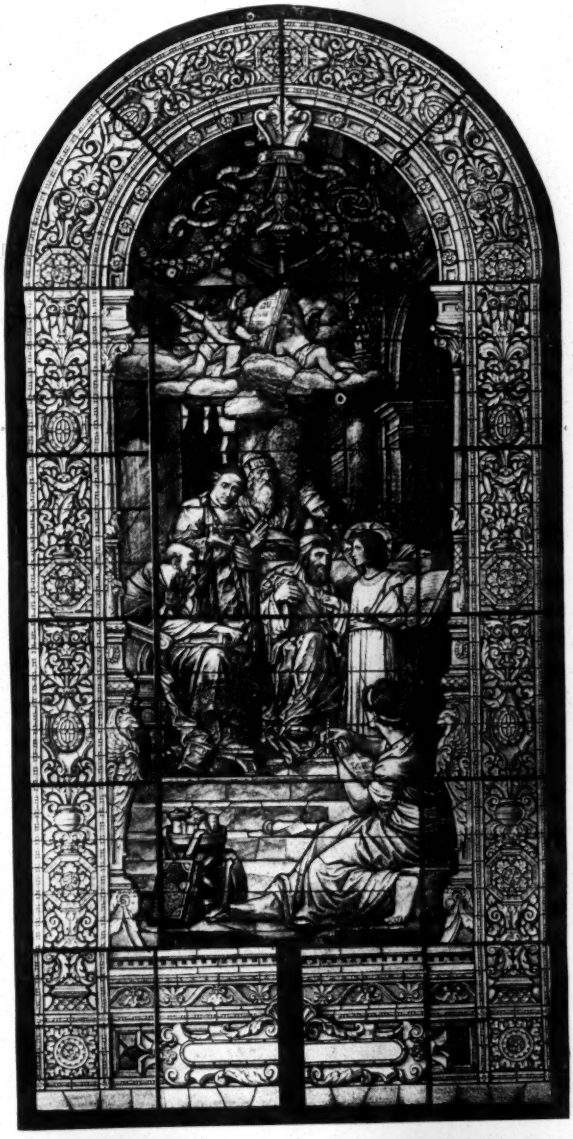

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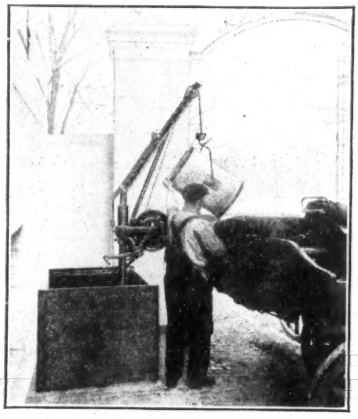

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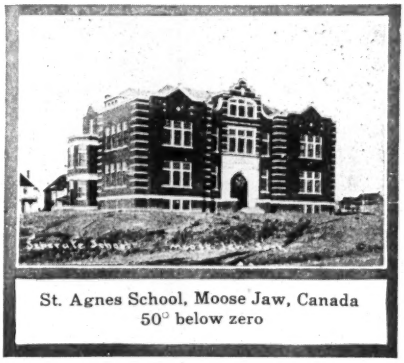

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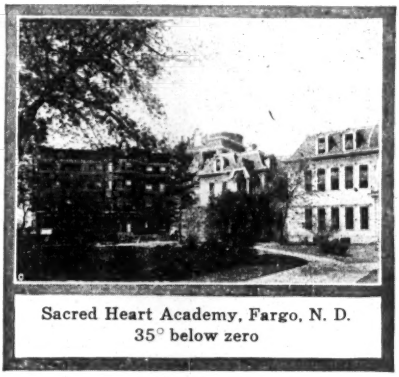

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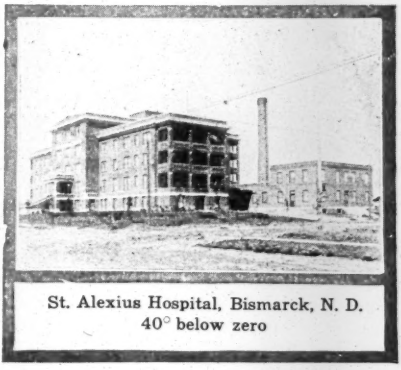

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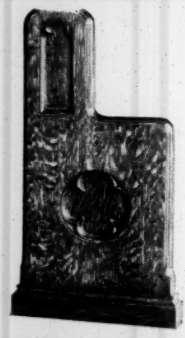

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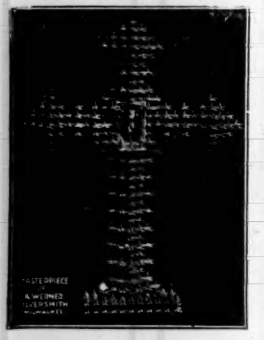

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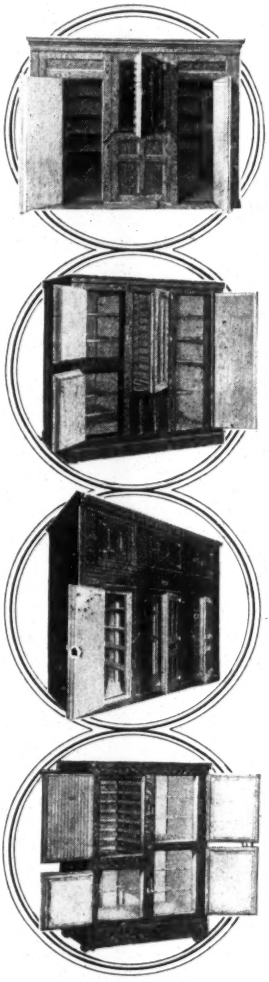
And, for Hospitals and Institutions in Particular



MANY leading hospitals and over 400 Catholic Institutions have used McCray Refrigerators for years with perfect satisfaction. They have unbounded confidence in the refrigerator which bears the name "McCray," for it stands for quality and unequalled service.

McCray Refrigerators are different in construction than other refrigerators. They are the result of years of careful study by refrigeration engineers. Hospitals and Institutions from Maine to California have found by experience that the McCray is correct in principle—because cold, dry air in every compartment is assured.

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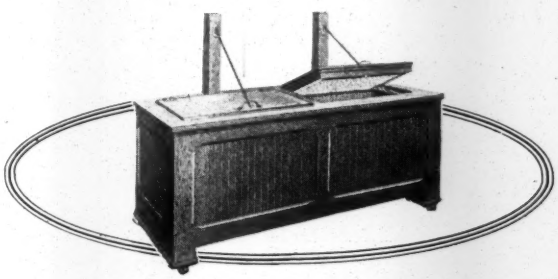

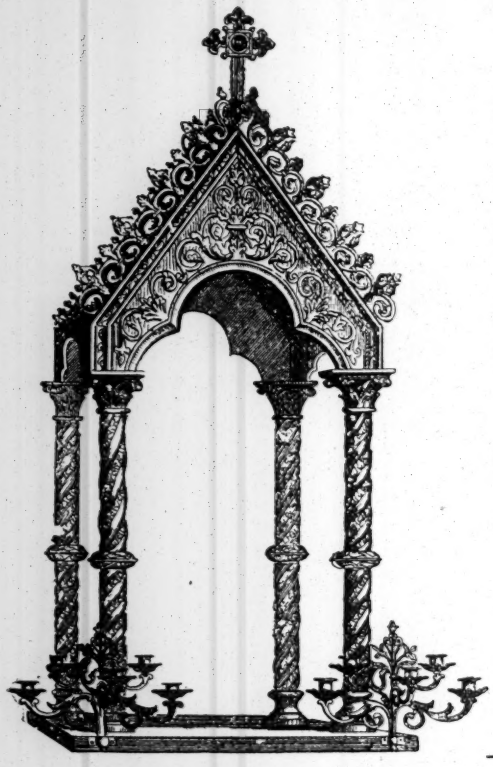

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We respectfully solicit the valued patronage of the Reverend Clergy for our pure approved rubrical altar wines to be used for sacramental purposes only.

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Our pure Mass Wines bear the unqualified endorsements of a great many Archbishops, Bishops, Monsignori, Priests of the Catholic Church as light and valid for the Holy Sacrifice of the Mass. Recommendations sent on request.

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Church Furniture

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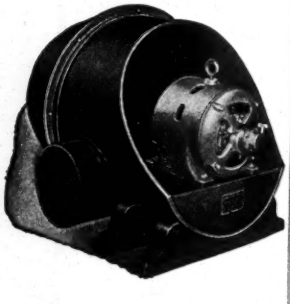

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FULL WEIGHT CANDLES

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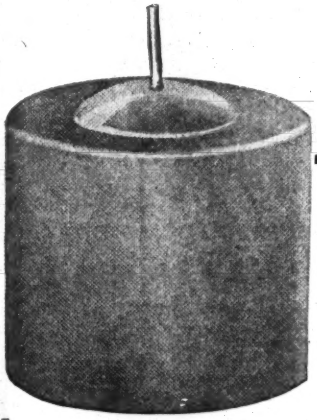
Superior Quality Lights
Candles of Every Description

MACK, MILLER CANDLE CO.

Full Weight Candle Mfrs.

Syracuse, N. Y.

Established 23 years



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Our ***new*** prices are as follows:

	Per gross
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Twenty-four gross	**3.25**
Forty-eight gross	**3.15**
One hundred and two gross	**3.00**

A trial of our Votive Candles will convince you of their quality. They are odorless, non-combustible and smokeless, leaving the glass perfectly clean. They burn from nine to ten hours and are perfectly safe. They give a splendid light and burn *evenly* to the end.

Your order will receive our promptest attention

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Rubrico

Eight-Day Guaranteed Sanctuary Oil

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Expressly refined for Sanctuary use in Church, Convent, and Home. Guaranteed Rubrical.

Order a container of RUBRICO Oil from your dealer and insist that it is branded RUBRICO and note the difference.

RUBRICO OIL burns with the 24-hour floating night-light as well as the GUILLON No. 2 EIGHT-DAY TAPER.

There's a Reason. No Mineral Oil

RUBRICO is marketed both in 5-gallon containers and in cases of 24 small tins to the case, containing sufficient oil for the filling of the 8-day glass.

For sale by all Church-Goods Houses. If your dealer cannot supply you, write direct and mention dealer's name. And we will send you a trial order on approval

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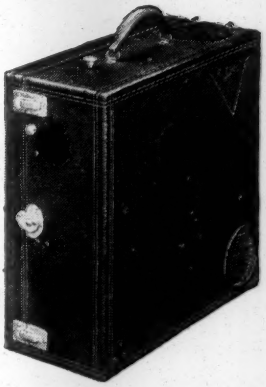
Enlightenment



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Size 17x17x2

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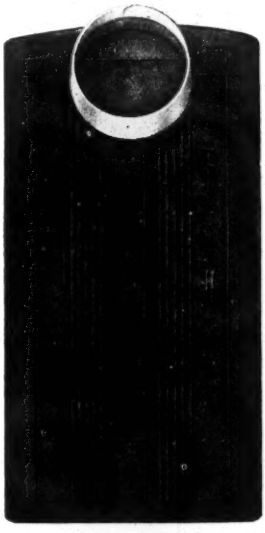

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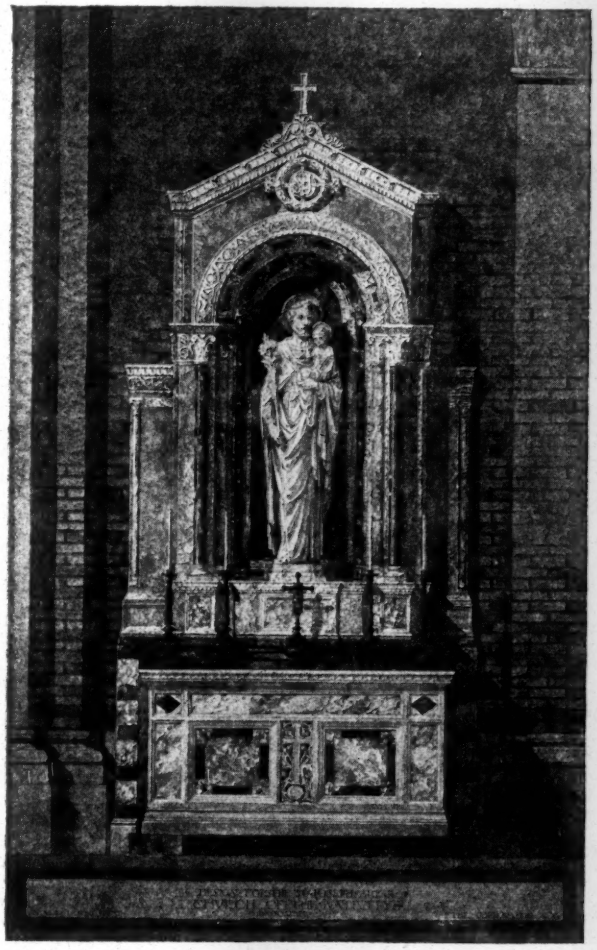

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